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THE WARFARE OF RECONCILIATION

BY

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LONDON
GEORGE ALLEN & UNWIN LTD
MUSEUM STREET

First published in 1928

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*Printed in Great Britain by
Unwin Brothers, Ltd., Woking*

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1928

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The Warfare of Reconciliation

CHAPTER ONE

THE ENEMY

FOREWORD.

The Great War proved that in spite of the marvellous achievements of its most distinctive activity, scientific discovery, modern civilization is sick of a disease so desperate that unless some speedy and efficient cure can be found, its wholesale destruction must be the inevitable result.

Two thousand years ago the civilised world was one. Under the wise rule of Augustus a regular army of 140,000 men sufficed for its protection. To-day, although the boundaries of what is called civilisation have vastly extended, the body of civilisation itself is divided into innumerable fractions, and each fraction is armed to the teeth against its neighbours.

For a generation before the War the nations of Europe were steadily piling up armaments against each other. Then came the inevitable catastrophe. As the necessary result of this process of mutual exasperation a conflict broke out which destroyed at least ten million lives, and mortgaged the rights of future generations ; for while yet

unborn they were sold into slavery to famine, bankruptcy, disease and hatred.

Yet, in spite of this vast and terrible demonstration of the evils of the old spirit and the old organisation of international life, there were two million more soldiers in Europe in 1924 than in 1914. Apparently nothing had been learnt from the gigantic lesson of the War. It had merely served as an incentive towards further and more disastrous conflicts.

Outside Europe the situation is scarcely, if at all, more encouraging. In Africa and Asia, and also in the Southern States of North America, racial antipathies are developing with extraordinary speed, and are being powerfully accentuated by the rapid learning of the lessons of European nationalism. Here we have populations totalling well over half the entire human race, which are being swiftly and efficiently trained in the mentality which led to the Great War.

It is true that a League of Nations has been established ; but this new organisation is widely distrusted, on the one hand as a League of White Races, and on the other hand as a League of Conquerors. It is held to have neither the power nor the will to fetter aggression on the part of any really powerful nation, or to protect the races which feel themselves to be exploited from those whom they have learnt to look upon as their exploiters.

A fresh source of antagonism is to be found in the fact that the greatest in area and population of all European states has re-organised itself, and is seeking to re-organise its neighbours, on the principles of the Class War.

In brief, both within and beyond Europe, civilisation is threatened by appalling dangers from the forces of hatred and division—forces which have been rendered infinitely deadly by the skill of modern scientific research. It is declared by competent opinion that in the next war an air-raid lasting half an hour may destroy London.

This disease of hatred and division, whether its symptoms are the ever more deadly armaments of Europe, or the deliberate attempt in South Africa to restrict coloured labour to servile employment, or the lynching of black men in the United States, or the fierce explosions of racial animosity which attended the shootings at Amritsar in 1919 and at Shanghai in 1925, remains one and the same the world over, and demands one and the same cure.

It is the object of this book, after a brief examination of existing conditions and their causation, to proceed to a suggestion of the one possible remedy, and to consider how this remedy may be applied.

THE ROOTS OF DIVISION.

The old Roman universalism, which guarded a condition of humanity in the opinion of some competent judges happier than anything attained before or since, went down before the attacks of a great variety of barbarian tribes.

After centuries of confusion these tribes eventually settled on more or less determinate territories, which they had carved out for themselves from the ruins of the old universal Empire. On these territories they began to

develop into communities organised along the lines of what we now call nationality, the process being especially rapid where the territory occupied was marked off from neighbouring countries by well-defined natural frontiers.

Yet the old universalism died hard. It was not till more than a thousand years after the final extinction of the Roman Empire of the West that the spirit of separatism, which had recently forbidden Europe's going to the aid of the Roman Empire of the East against the Turks, and had thus become responsible for the destruction of the last remnant of Roman secular sway, finally succeeded in tearing to pieces the Roman ecclesiastical dominion, which had continued in the West the old universal tradition. During those thousand years the mind of Europe had been instructed, and the will of Europe directed, by a deliberate and sustained effort after what seems to us to-day not merely a high but a fantastically impracticable ideal—the ideal of the uniting of mankind under the mild sway of an authority representing Christ on earth, and existing to make Christ's will operative amongst men.

The Mediæval Papacy had many and glaring faults. Its most obvious and striking exploit, the organising and inspiring of the Crusades, failed so signally, and embodied policies so obviously only partly Christian, that we are apt to forget the immense but less spectacular contributions made to civilisation by the Church of which the Pope was leader and head—the conversion of the barbarians, the preservation of ancient learning, the taming of feudalism, the denouncing of oppression, above all the

embodiment and enforcement of the idea of unity. But the fact remains that the Church kept alive and vigorous the conception of a united world, through ages when every petty estate was socially, economically and to a large extent politically a law unto itself. It is a fact also that the unity to which the Church pointed was a unity founded not on force and government, but on spiritual authority—a unity preserved not by constitutional safeguards, nor by unending deliberation and laboriously effected compromise, but by the willing allegiance of all men everywhere to the Will of God, as that Will was revealed to them through the agency which, as they believed, God had himself founded and inspired.

Meanwhile, however, the factors of separatism were steadily increasing in strength. The old universalism of the Roman Empire had been expressed throughout Western Europe in a universal language, a universal legal system, and a universal administrative organisation. The new universalism of the Church carried forward these agencies of unity, preserving Latin as the *lingua franca* of Europe, enforcing through Church courts the system of Canon Law, and claiming with a varying degree of success the supremacy of the Pope and of his representatives over all other governing authority.

But the barbarian tribes which had settled on the territories of the Empire preserved in many respects their tribal individualities and prejudices. In process of time this tribal sentiment became more strongly marked, and began to expand into what we call the national

sentiment—for it cannot be too emphatically insisted that nationalism is chiefly a matter of sentiment. A nation is a nation when it believes itself to be a nation, when it feels itself a separate unity, called to live its own life and to solve its own problems separately from all other national communities.

Simultaneously with the growth of national sentiment out of the primitive tribalism came the development of vernacular languages, and their rise to general acceptance and respectability in place of the universal Latin. Though this process was not completed till a thousand years later, it was already far enough advanced by the time of Charlemagne (A.D. 800) to cast very serious difficulties in the way of a pan-European polity.

The simple life of the forests and steppes, from which the barbarians had come, also produced, in contact with late Roman systems of land-tenure, that Feudal System of social, economic and political organisation which for centuries held sway in almost all European countries. But though its application was pan-European, feudalism could do little to check the forces of division. Indeed, it rather encouraged them. By its very nature—for it was merely a loose and rough method of federating small and all-but-independent territorial units—it was unable to supply any agency of universal integration which might combat the growing power of nationalism, and supplement the endeavours of the Church to preserve or to re-create the old administrative unity. It is true that feudalism developed an ethic of its own, and a universal ethic, in the code of chivalry ; but this was glaringly

defective in some respects, and was definitely un-Christian in others, whilst at the best of times it governed only the upper classes ; so that the ideals of knightly honour and duty were of little effect in aiding the Church with her gigantic task of re-Christianising a barbarised world. Indeed, the influence of chivalry was in the main negative ; on the one hand because it reinforced the disastrous tendencies to private warfare and was later harnessed to the support of national warfare, and on the other hand because it supplied the lever by means of which the Church lifted Europe to the magnificent and disastrous folly of the Crusades.

It is true also that Charlemagne, and his successor, Otto the Great, brought into existence the Holy Roman Empire, which was a deliberate resuscitation of the old Empire, designed to assist the Church in establishing her universal Christianising sway. But the two authorities inevitably clashed, beating each other to pieces in a long and confused series of conflicts. In that titanic struggle, although the Papacy was eventually successful, it only gained success by the use of worldly weapons and through calling to its aid the rising power of nationalism—a far more dangerous force than the Empire. It was no accident that the Pontificate of Boniface VIII (A.D. 1300), which saw the complete triumph of Papacy over Empire, saw also the overthrowing of the Papal power by the new nation of France, through whose assistance the Empire had been defeated. Moreover, the Holy Roman Empire was in reality a German feudal kingship, with no more genuine claim to universal dominion than was possessed

by the feudal kingships in the other embryo nations of the Continent.

In time feudalism produced an inevitable reaction. The peoples of Europe felt instinctively, and the Church frequently and powerfully voiced their feelings, that the anarchy and misery produced by the rule of a thousand petty and ignorant tyrants must be brought to an end. The only method of accomplishing this was the substitution of the rule of one despot for that of many. Thus came about that alliance of the old feudal monarchies with new organs of popular opinion which gave rise to parliamentary institutions on the one hand and to national autocracies on the other. Feudalism was brought under control piecemeal, nation by nation, not universally at one and the same time for the whole continent. It fell before the new organisation of the nation, and the new means of expressing the national will—strong, centralised, autocratic monarchy, acting in alliance with the common people, through the creation of parliamentary institutions, against the nobility, the enemy of both king and people.

Slowly the devil of feudalism was exorcised ; but the manner in which it had been cast out, and the agency of its expulsion, left the latter state of Europe worse than the first. The principle of nationality had triumphed in both of the two great mediæval conflicts—the conflict between Papacy and Empire and the conflict between monarchy and feudalism. Thus, with the beginning of the fourteenth century (though indeed the second of the two great conflicts was not fully won till centuries later) we come to the threshold of the period in which

we still live, the period of nationalism. Two mighty national monarchs—Edward the First of England and Philip the Fourth of France—stand as guardians of that threshold. Both called into effective being parliamentary institutions as a means of strengthening their hold upon national life. The one devised the policy of consolidating monarchical authority by means of national warfare—the now all-too-familiar policy of propping the throne and uniting the nation by means of foreign conquest. The other irrevocably broke the old universalism by his attack upon and his humiliation of Pope Boniface VIII.

There follows the epoch of the Hundred Years' War—the first genuinely national contest between the earliest-born European nationalities. And from that dim past up to the present day, in ever-increasing hatred and ferocity, national wars have continued. Each such war has caused the sentiment of nationality to become more proud, more fiercely exclusive, more intolerant, more insanely contemptuous of other nations. Each has built higher the barriers which separate nation from nation and race from race.

At first these national wars were led by kings desirous of stabilising their power against the threat of feudal insubordination. In this earliest epoch of the wars the kings showed their astuteness by seizing the opportunity presented to them by foreign warfare and the invention of new weapons in order to train large bodies of common men in the new methods of fighting ; for it had become apparent even from the early years of the fourteenth

century—the first century of distinctive nationalism—that an effectively armed peasantry was an immense asset against the power of the feudal nobility. The lesson taught at Bannockburn was turned to good account (from the point of view of nationalism and of the English national monarchy) at Crécy and Poitiers.

Later, however, it became evident that a well-armed peasantry was a two-edged sword. On the one hand, it might, and did, rise against the monarchy. On the other hand, feudalism was not yet dead, and as soon as the nobles became patriotic and consented to support the king in his policy of national warfare, they found themselves leading, instead of fighting against, well-trained and warlike-spirited peasant armies. Hence when the monarchy fell into decay, as it did under Henry VI in England, and when the foreign campaigns in which the monarchy had involved the nation failed through lack of a strong and unified control, there occurred a dangerous revival of feudalism; for the nobles, returning from France and finding plenty of peasant veterans at hand, from whom armies of retainers might be formed, turned against the Crown and against each other, and rent England to pieces in the Wars of the Roses.

But this revived feudalism produced its inevitable reaction. Louis XI in France, and Henry VII in England, re-established the centralised power of their respective monarchies. Simultaneously parliamentary institutions, which had developed fast during the fourteenth century, fell into decay, partly because, during

the period of revived feudalism, they had become the cat's-paw of contending aristocratic factions, and partly because the nations were desirous of peace at any price, and felt an instinctive distrust of any agency which might lessen the king's power to maintain public order. The age called aloud for strong, centralised, absolute monarchy ; and it obtained what it wanted in the Tudor government of England, the France of Francis I, the Spain of Charles V and Philip II.

But the re-establishment of absolutism carried with it inevitably a further embitterment of national antagonisms. The kings were ambitious, and thirsty for glory. It was an age of dynasticism, when it was held to be axiomatic that provinces and nations were the personal property of their rulers, to be treated as pawns in the great game of dynastic rivalry played out by the half-dozen leading despots of the continent. There was always the stimulus of the old motive which had led to the first outbreaks of national warfare—the desire to stabilise the despot's position, to throttle every sign of a revived feudalism, to silence every murmur of popular discontent, by the unfailing method of successful foreign warfare. Moreover, issues were now confused, on the one hand by religious quarrellings, and on the other by economic rivalries. Both the religious and the economic factor operated along the lines already clearly laid down—the lines of national cleavage ; and religious conflict coupled with trade-jealousy very gravely increased the bitterness of national hatred.

Thus for three hundred years, during the sixteenth, seventeenth and eighteenth centuries, the history of Europe is a weary record of ever-increasing national antagonism, of ever more numerous and more bloody national wars, of an ever more complete and absolute forgetfulness of the fact that the continent had once been one, united under a single sway, and ruled by a Christian universalism.

THE DEVELOPMENT OF THE RACE PROBLEM.

During these three hundred years a problem of division more serious even than that of nationalism began to loom upon the horizon. The epoch of the great discoveries sent the explorers and traders of European nations into all the oceans of the world and along all the coast-lines. It was not long before the effort to obtain new markets was seen to involve the effort to acquire territory and to rule the populations resident therein. But from the beginning such government was organised to serve the trade-interests of the European pioneers : and was almost inevitably but a thinly disguised form of forcible exploitation. Before long the native populations were in many regions reduced to slavery, and there sprang up such appalling abuses as the Spanish silver-mines of South America and the British institution of the transatlantic Slave Trade.

Thus were sown the seeds of inter-racial animosity and conflict—seeds which in our own day are bearing bitter fruit in a world-wide racial antagonism complicated by, though in essence more fierce and dangerous than,

the national animosity which is characteristic of modern Europe.

The sixteenth century is a black age in human history. It sees the beginnings of the violent misuse of non-European races at the hands of Europeans. It sees the complication of national conflict by religious conflict in Europe itself. It sees the sentiment of nationality ruthlessly exploited, by irresponsible despots, in the interests of dynasticism. Above all it is the century of Machiavelli.

MACHIAVELLI.

Machiavelli forms the key to the political history of the European world since his day. His book, *The Prince*, which became and remained a text-book for monarchs and statesmen, is probably the most important secular book ever published, and is certainly the most destructive. The date of its writing, 1513, marks the point at which the Renaissance, which had been a movement of art, learning and humanism, bidding fair to issue in a revival of the ancient universal ideal, turns aside and is corrupted through the deification of the anti-universal State. The responsibility for this terrific disaster is not, of course, entirely to be laid at Machiavelli's door. He was a man of his age—the age of Cæsar Borgia; and though he taught an evil lesson with matchless skill and genius, and in a manner which had an immense influence for evil upon the mind of humanity, yet the ideas which he expressed so powerfully were already brewing potently around him, in a world wherein the

Pope himself had little mind or ambition beyond those of any other Italian prince.

None the less, although he was to a considerable degree a child of his age, Machiavelli must take rank as the world's most noteworthy prophet of Hell. He set the State above religion and above morality. He definitely denied the claim of religion to influence politics. The State was for him an end in itself, and its interests were the only law, human or divine. As that age thought, the Prince, or ruler, was not merely the master of the State and the expression of the State's corporate life, but also in a very real sense the State itself. Hence Machiavelli's doctrine sanctified dynastic nationalism, with its internecine conflicts and its gigantic selfishness. "My country, right or wrong": the divine right of kings: the principle of unlimited and cut-throat competition in international relationships—all these evil things find their spokesman, their prophet, their High Priest, in the Florentine.

Machiavelli's influence was prodigious. He guided statecraft for close on three centuries; and his ideas are still potent amongst us. In him the Renaissance revolt against religion finds its fullest expression; and the Renaissance enthusiasm for the ancient classical models (in his case represented by the painstaking study of Livy's descriptions of the Roman Republic) is twisted to disastrously wrong account, so that there is no more striking instance to be found in all history of the good of one age becoming the evil of another.

THE INFLUENCE OF THE REFORMATION.

Machiavelli's apotheosis of the State (which came in practice to signify his apotheosis of anarchic nationalism) was reinforced a few years later by transcendental sanctions whose power was even more significant and far-reaching than that of the spirit which breathed through Machiavelli. The Protestant Reformation performed services of incalculable value to mankind. It vindicated the right of every man to think for himself, to worship God as his conscience directed him, to go straight to his God without the intervention of priest or ordinance. It constituted an immense indictment of the worldliness and degradation which had overtaken the Church since the day, two centuries and more before, when she had sold herself into the hands of nationalism in order to obtain victory in her secular quarrel with the Empire. It was the direct incentive to a reaction which purged the Church of her corruptions as if by fire. It was a magnificent assertion of the sovereign value of truth and reality.

But, from another point of view, the Reformation constitutes an immense catastrophe. However corrupted the Renaissance Church may have been, she was still the Church Universal. Had Erasmus' policy of reform been successful, instead of Luther's policy of revolution, that Church might have been purified without division : the one remaining guardian of the ancient universalism might have been preserved : the sole international defence against the incoming flood of anarchic nationalism might have remained intact : the wars of religion might

have been averted : and the modern religion of nationalism, which is the true faith of Europe, might have been effectually refuted in the name of Christ.

Luther and Charles V—those two figures of destiny which confronted each other at the Diet of Worms—clove the Church into pieces between them. As an inevitable result, power in religion passed to the hands of the Prince. Machiavelli was already there to teach the Prince how to use that power. Protestant Europe became a group of nations, in each of which an autocratic ruler used a docile Church in what he regarded as the interests of the State. Hence national antagonism received new religious sanctions ; and the name of Christ was blasphemed ; for that sacred Name, which had once stood above the conflict as the universal agency of reconciliation, was now dragged in to support both this side and that in a dreary series of national wars.

Inevitably also the evil infection spread in time from Protestant to Catholic Europe. France in the seventeenth century, Spain in the eighteenth, and Italy in the nineteenth found that the claims of nationalism made it needful for them to bring the Church under State control.

As a minor result of the decision at Worms the Empire was shattered to pieces ; for the young Charles,¹ by deciding against the reformers, signed the death-warrant of the ancient creation of Charlemagne which he desired

¹ Charles V was only twenty-one years old when he was called upon to make one of the most momentous decisions that have ever affected humanity.

to protect. The feudatories of the Empire in turning Protestant not only hallowed their resistance to imperial claims by the sanctions of religion, but fortified their position over against the Emperor and the few remaining Catholic princes by the vast spoils of the Church which they appropriated. The Empire did not go down without a struggle. In the 'Thirty Years' War—probably the most ruthless and barbarous war ever fought—Germany was turned into a desert by the furious contention of Catholic-imperialism against Protestant-particularism. The eventual victory of the Protestants (for such in effect it was), a victory won through the support of Catholic France, marks the final fall of the ancient ideal of universalism (however degenerate and corrupt) before the new nationalism.

In the century and a quarter which intervenes between the fateful decision at Worms and the formal acknowledgement by all Europe at the Peace of Westphalia (which closed the 'Thirty Years' War) that the politics of the continent were henceforth to be controlled by the principles of national expediency, instead of by those of universal religion,¹ it had become obvious that the subordination of religion to State-interest meant, in the first place, the exacerbation of national conflict by the fierce religious hatreds and intolerances which marked the age of the Reformation : and in the second place the inevitable decay of religion as a force controlling the minds of men. In France, for instance, the nation had been reduced to

¹ The Pope's desires and policies were systematically ignored by the Conference which resulted in the Peace.

misery and impotence for more than a generation by the necessity for determining, under the new conditions, whether Catholicism or Protestantism was to be the State-religion of France. In the resulting anarchy feudalism had found opportunity to raise its head once more, and in a most dangerous fashion. Finally the question at issue had only been solved by the State—in the person of Henri IV—giving the cynical but humane decision embodied in that monarch's conversion to Catholicism, the decision that religious considerations were definitely secondary in validity and importance to considerations of national unity and well-being.

The national struggles between Spain and England and Spain and the United Provinces had been ferociously embittered by the religious issues also involved. In each case the Protestant Power won, but in each case also the principle of the subordination of Church to State became more definitely and firmly established by the victory. In England Elizabeth bound religion helplessly to the chariot-wheels of her tortuous national and dynastic policies. But in tyrannising mercilessly over the new State-religion which she had devised, she sowed seeds of disaster which were reaped two generations later in the epoch of the Civil War; for England was a century or more behind her continental neighbours in regard to her general development. She kept her fierce interest in matters of faith a century longer. The cynicism which accompanied the awakening of criticism in the Renaissance-enlightenment blighted her credal enthusiasms far later. And in consequence the Elizabethan

religious settlement, which meant complete ascendancy of State over Church, was seriously premature, and so produced a violent reaction and a temporary victory of the contrary principle of Independency.

The Reformation sanctified the principle of divisive nationalism in another and not less noteworthy manner. It turned the attention of men away from the universal Church as the chief authority in matters of religion and morals, and fixed their attention upon the Bible. In many respects the results of this change were entirely good, but not in all. Many parts of the Old Testament are the documents of the earliest nationalism in history, and also, perhaps, of the fiercest and most exclusive. The Jews had been a homogeneous and highly self-conscious nation for nearly two thousand years before the beginnings of definite nationality in Western Europe. They are, moreover, the only nation in history which has preserved its sentiment of national solidarity in the absence of a national territory, a national State, a national vernacular language. This intensely united nation possessed as the one permanent bond of its unity a national religion which regarded God as the peculiar possession of the Jews and the Jews as the peculiar possession of God. The greatest of the Jewish prophets had again and again protested against such narrow exclusiveness, and had taught at any rate the beginnings of universal religion and universal human brotherhood. But the Jews as a whole had never taken kindly to these broader teachings. There had always been a sacerdotal leadership of the nation, better organised, more popular and "patriotic," and

infinitely more narrow-minded than that of the great prophets. This sacerdotal leadership persecuted the prophets of universalism, and left broad and deep the mark of its exclusiveness upon the national literature. Finally, when Christ came, the priests did him to death, because in effect he was not "national" and "patriotic" enough to suit their taste and policy.¹

When the Reformation gave to the Protestant nations of Europe the inestimable gift of an open Bible, the genius of the age—an age of hatred and fierce conflict between nation and nation, reinforced by the strongest religious sanctions—inevitably fixed the attention of men upon those sections of the Old Testament literature which recorded the spirit and feeling of Jewish national exclusiveness, rather than upon the teachings of what had always been a despised and persecuted universalism. All parts of the Biblical literature being regarded as the equally inspired vehicle of divine revelation, Reformation nationalism thus found abundant religious authority—and authority given, as it was believed, directly by God himself—for national antagonism, hatred and intolerance. The result was of necessity a further deepening of divisions, a more absolute break with the old universal principle, a fresh divine sanctioning (as was held) of national anarchy.

¹ The crisis in the life and work of Jesus Christ from this point of view is marked by his refusal, in the matter of the Tribute-Money, to pronounce for a "national" policy of resistance to the Roman domination. This refusal led to an immediate and fatal loss of popularity, which rendered it possible for the priestly party to arrest him and bring about his execution.

Down to our own day this disastrous misuse of holy things has continued. In the last great war, both in spirit and in practice the national Churches of the belligerent nations were to be heard repeating the sentiments, and often the actual language, of ancient Jewish nationalism. They gave utterance to constant invocations addressed to the God of ancient Jewish nationalism that he should intervene to give victory to the national arms on this side or on that. That those who thus prayed honestly believed, on both sides, that right was entirely on their own side does not alter the fact that there is here to be seen the most tragic and terrible instance in all history of the prostitution of good to evil.

THE RELIGION OF PATRIOTISM.

It was inevitable that religion, thus fatally misunderstood and misused, should cease to maintain its hold upon the minds of men ; for in spite of innumerable follies and villainies there is in the very genius of humanity something fundamentally honest, which refuses to be permanently misled by hypocrisy, however completely the hypocrites may be convinced that they are true men.

Both in Protestant countries, where religion had from the first become a department of national statecraft, and in Catholic countries, where the same subordination of Church to State was later carried through, the appalling ferocities of the period of the Wars of Religion—the period, that is, when religion, still a potent force, was being bound to the wheels of nationalism—were succeeded

by a period in which religion as generally understood, that is, Christianity as interpreted through national organs of expression, was progressively losing its hold upon the minds of men. This period, the period of the Enlightenment, saw on the one hand the exaltation of Reason amongst the *intelligentsia* (this in effect meaning the deliberate rejection of religion by thinking men), and on the other hand the rapid and effectual growth amongst the common people of a new religion, the religion of patriotism. Now it has been an almost universal rule throughout the history of humanity that religious movements spread upwards from below—and also that when the house is empty, swept and garnished it is extremely liable to become the residence of sinister powers of evil. The *intelligentsia* of the Enlightenment despised all Christian enthusiasm. Therefore they fell easy victims to the enthusiasm of nationalism. The religion of patriotism spread upward to them from the common people. Here and there occurred genuine revivals of the old religion, such as that which in England brought about the abolition of the Slave Trade. But in the main religion ceased to act as a compelling force over the thought and will of a world organised into nations. Patriotism, on the other hand, was and remains a faith to live by enthusiastically and to die for joyfully. As a recent writer¹ has put it: “It is patriotism which has come to be exalted as the true faith of our day. This faith is invading our modern world exactly as Christianity invaded the Roman world, driving out the old gods and calling men to sacrifice

¹ J. H. Holmes in *Patriotism is not Enough*.

to new. It meets the test of all genuine religion—the willingness of men to die for the faith that is within them. . . . It is the patriotic and not the humanitarian or Christian impulse which moves their hearts. / Christianity, once a passion, is now a profession. Once a confession for which men eagerly died, it is now a convention for which men indifferently live. It exists at all only on sufferance, by the concession of government, at the price of political obedience. Christianity in every country during the Great War became a nationalistic religion, its ministers officers of state, its altars shrines of devotion where the one sacred object was the country's flag. As if this capture of the existing paraphernalia of Christianity were not enough, patriotism as a religion is now developing its own paraphernalia. It has its holidays, its saints and martyrs, its sacred books and documents. In its national anthems it has a hymnology, in its ceremonies of the flag a ritual as august as the mass. In the grave of the Unknown Soldier it has reared an altar more sacred than any fane to God or Jesus Christ. Patriotism is a religion. It is a religion which has definitely subdued and superseded Christianity. It is the one religion which the great majority of men know anything about—by which, at least, the great majority of men can be moved to any high emprise of devotion. . . . With religion almost totally neglected in American schools, for example, the pupils are drilled to a worship of the flag and a loyalty to the State which are infinitely more vital than anything which they encounter in church or Sunday-school. After years of such training they

enter the ranks of citizenship convinced that nothing counts but the nation—it is the one authority to be obeyed, the one reality to be revered. . . . It was pointed out in England during the War that one could say anything he liked about God, but criticism of Lloyd George was promptly punished as rank treason.”

This quotation expresses a fact which is of supreme importance in modern civilisation—the fact that patriotism, the effective and practical worship of and devotion to the national State, is now the religion by which men live. We have seen the beginnings of the process by which this profoundly dangerous condition was brought about, in the secular deification of the State by Machiavelli, and in the religious deification of the State by the Reformation. The death-throes of the old universal religion are to be seen in the epoch of the Wars of Religion. In the eighteenth century, the century of the Enlightenment, the new religion was growing swiftly in popularity and appeal, from below, upward. Walpole, a typical aristocratic statesman of the Enlightenment, who was forced into national warfare by popular clamour, declared, “Now they are ringing their bells, but soon they will be wringing their hands.” Dr. Johnson, the greatest English leader of the Enlightenment, in a characteristic utterance asserted that patriotism is the last refuge of scoundrels. But such men were the spokesmen of a dying world. The future lay with aggressive democratic nationalism

THE INDUSTRIAL REVOLUTION : SCIENTIFIC WARFARE :
CLASS CONFLICT.

Towards the close of the eighteenth century two movements of capital importance were launched among men—the Industrial Revolution and the French Revolution. The main effect of the former, from the point of view of our present study, was to equip national patriotism with the immense new forces of destruction which were released through the discovery and application of natural law. Man became master of his environment as never before. He used that mastery, in accordance with the dictates of his new religion, in order to enable himself to destroy his national enemies on a scale and with an efficiency never before even imagined. Modern scientific discovery and modern scientific organisation have in consequence enormously increased the death-roll of national warfare, and have extended its destructiveness from the armies of the belligerent nations to every man, woman and child in their populations. In other words Science has effectually demonstrated that the religion of patriotism is not only narrow and exclusive, but is a suicide-cult.

The Industrial Revolution led also to division and hatred in another and quite different sphere. The freshly discovered manufacturing processes demanded the herding together of vast populations in hastily built and extremely insanitary towns. There the new “ industrial slaves ” were worked for cruelly long hours in the new factories, and received cruelly low pay. Child-labour

was mercilessly exploited. In many respects the new industrialism, which was the means of the creation of enormous wealth and unparalleled prosperity, meant for the workers a condition even worse than slavery ; for self-interest compels the slave-owner at least to feed his workers sufficiently and to protect them from dangerous employments which will injure their efficiency, whereas starvation-wages and the callous exposure of children to health-destroying agencies, which turned them into cripples within a few years, showed unmistakably that the factory-master's self-interest worked against instead of for the well-being of his hands.

As an inevitable result the Industrial Revolution brought about a class-antagonism which, as the years went by, developed into a menace to unity and good will not less dangerous (at any rate in some spheres) than that of self-centred nationalism. England was split into "two nations." The workers found that their only hope of self-defence lay in the organising of the labouring classes as an entity separate from the employing classes and fully conscious of that separation. A prophet of division arose in the person of Karl Marx, whose doctrine of the class-war was eagerly received in many lands, and in one at least became eventually the driving idea behind a totally new organisation of society, a system based fundamentally on conflict and division.

Hence in these respects the effect of man's miraculous achievements in the discovery and application of natural law was an embitterment of the problems of hatred and division. Anarchic nationalism was armed with infinitely

more dangerous weapons than ever before—weapons which made warfare a wholesale slaughter of hostile populations ; and a new principle of division was introduced, in the fundamental cleavage which made itself manifest between the interests of the masters and those of the workers. As mankind was drawn ever closer and closer together by the conquest of space and the development of new methods of communication, it seemed that the effect upon international relationships was merely that of crowding a score of selfish and quarrelsome children closely together in a small room, where they were provided with an unlimited supply of the best razors as playthings : whereas in the old days they had been free to roam over a broad country-side, and had found no better toys than stones or bricks. Under the new conditions, moreover, the children were soon found to have become infected with a dangerous disease, a devastating fever, a war within their own members, which not only preyed upon them inwardly but rendered them peculiarly irritable and grasping in their relations with each other.

So much for the Industrial Revolution. Science has brought inestimable benefits to mankind. It has saved countless thousands of lives. It has broadened infinitely the minds of men. But the curse of nationalism has seized upon it, wrested it from its true beneficent function, and turned it in suicidal frenzy, against man's own body, so that it has slain millions. That science may come into its own, and become the blessing it should be to humanity, it is needful, not to turn back the clock of progress, but to create a new mind amongst men, so that they may

revolt, and revolt effectually, against the false scheme of ideas which has changed this marvellous gift into a curse.

MODERN DEMOCRATIC NATIONALISM.

The French Revolution was the starting-point of a series of immensely significant movements, the total result of which was the creation of the modern democratic nation. In 1789 and the following years the last strongholds of feudalism were stormed : absolutism fell with a crash : and the impulse was given which resulted all over Europe in the granting of democratic constitutions, the establishment of representative governing institutions, and the gradual education of the masses of the national populations, that they might be capable of taking their due share in the task of government, and become fitted to reap their rightful advantage from the establishment of "the career open to the talents."

The hope had been expressed by certain philosophic forerunners of the Revolution that the establishment in fact and reality of the sovereignty of the people, and the consequent abolition of the old dynastic nationalism, which had dealt with nations as if they formed convenient weapons in the hands of their war-loving rulers, would speedily bring about the universal brotherhood of mankind. The event, however, proved that this roseate hope was ill-founded, just as one hundred and thirty years later the hope of the prophets of the Social Revolution, that the workers of the whole world would combine against the capitalist classes when once the Social Revolu-

tion was anywhere firmly established, was shown by the events following on the Russian Revolution to be a delusion. After a brief phase in which the French revolutionary armies marched forth in all directions to overthrow tyrants and to liberate down-trodden peoples, it began to be more and more plainly apparent that French democracy, far from proving a unifying force for the divided nations of Europe, was destined to produce a powerful and violent revival of the old nationalism.

Napoleon was the heir of the Revolution. He founded his power on the will of the people, as expressed in a series of huge plebiscites. He organised the first modern efficient nationhood. Socially and economically, especially in regard to the abolition of feudalism, the open career, and the reapportionment of the land, he stood faithfully for the revolutionary principles. During the earlier years of his rule he expressed to a remarkably complete degree the will of the French people, now self-conscious, united, vocal as never before. But this, the will of the first great democratic nation in modern times, was soon seen (and the omen was sinister indeed) to be the same in relation to other States as had been the will of the ancient Athenian democracy. It was a will to power, a will to conquest and to domination, a will to war. Other nationalities were to become the raw material of French imperial glory.

Thus came into the world that new and terrible portent—modern national antagonism founded on the will-for-strife of democratically organised populations. Napoleon stands for this new force. He is the war-

executive of a great nation, fully self-conscious, seeing clearly what it is about, united as never before, and bending its new-found powers deliberately to the conquest of its neighbours. Napoleon himself was eventually defeated by a revival of the old dynastic nationalism, which this new peril had scared into life once more. But the Revolution could not thus be stayed, nor could Napoleonism be stifled by the downfall and death in exile of the first apostle of the new creed. For a few years Metternich and the Holy Alliance kept the revolutionary sentiment under rigorous restraint. Then it burst forth again, and fired all Europe. Everywhere peoples were freed, dynasticism abolished, absolute monarchs dethroned or tamed. There were reactions against the process, but in the main it has persisted steadily, until now the old dynastic nationalism has everywhere disappeared.

With the spread of the revolutionary sentiment for liberty, constitutionalism, equality of opportunity, the education of the masses, there has everywhere also sprung into life the new democratic nationalism. On the one hand ancient tyrannies have been brought to an end, such as that of Austria over Italy or that of Turkey over Greece and her other Christian subject-States. The sovereignty of the people, in other words, has been universally understood as implying that a people constitutionally free can brook no domination from another people, whether a free people (as in the case of the relations between England and Ireland) or a despot-governed people (as in the case of the relations between Finland

and Russia). This element in the new post-revolutionary situation has been widely beneficial to humanity ; but there has been another element, which has been the reverse of beneficial. It seems to be a fundamental law of the mentality of democratic nationalism that any people, when it has gained its own freedom, seeks to impose slavery on other peoples. The matter has been succinctly expressed by a distinguished Italian nationalist ¹ : “ One is a Nationalist while waiting to be able to become an Imperialist.” The shade of Napoleon, the colossus of this revolutionary imperialism, still lies heavy across the face of the world. The states freed from age-long slavery by the Great War—Poland, Czecho-Slovakia, Yugo-Slavia, Rumania, Greece—have all of them fallen immediate victims to this disease of democratic imperialism. Each has its violent imperial ambitions. Poland, for instance, demands “ dominion over some fifteen millions of people, not merely non-Polish, but bitterly anti-Polish.” Greece, till violently expelled, aspired and attempted to rule vast Turkish territories.

In the prevalence and virulence of this democratic imperialism is to be found the last and worst phase of the disease of nationalism which has afflicted humanity so grievously for the last six hundred years. The peoples of the world have cast off their ancient burdens. They are free to choose deliberately and responsibly the way of brotherhood or the way of selfish ambition and fratricidal strife. They have passed out of tutelage into an age of

¹ Professor Corradini, quoted in Norman Angell's *Human Nature and the Peace Problem*, p. 63.

self-determining discretion. And they have not used their new freedom and enlightenment aright. They have made the wrong choice—the choice for aggression, selfishness, strife. They have glorified the “sacred egoism” of democratic imperialism.

Thus, in spite of Leagues and Families of Nations, the prospect to-day in international relationships is dark enough to cause the most profound misgiving to all who strive to think for humanity as a whole. The armaments are piled higher and higher, though now they are desired and paid for by self-governing peoples instead of by autocrats. New and ever more horrible forms of warfare are continually being devised. And it becomes ever more clearly apparent that the next great international conflagration, wherein the metropolis of each contending nation may be destroyed in a few minutes by its neighbour's air forces, will mean the final suicide of civilisation.

THE ANTAGONISM OF EAST AND WEST.

Nor is this all. Reference has already been made to the development of race-antagonism, especially in connection with the exploitation of native races which began with the period of the great Renaissance discoverers, and found its fullest expression in the extension of the Slave Trade. The primary problem of Europe is the problem of international antagonism. A second problem, which some day may be even greater and more terrible, is to be discerned close behind, in the class-conflict of workers against capitalists. But there is a greater

problem than either of these looming in the background—a problem which is swiftly growing more insistent and imminent ; and this is the problem of Asiatic and African race-hatred. Within the past twenty years, largely as a result of the victory of Japan over a great European Power in the Russo-Japanese War, the nationalism of the West has invaded the East and has rapidly come to exercise an enormous influence. Not only Japan but also to a very considerable extent India and China are by now highly self-conscious and highly sensitive nations. But they are more than nations in the accepted Western sense. They are vast communities wherein the new sentiment of nationality has found an immensely fertile soil in which to sow its seeds of antagonism and strife because of the consciousness of racial injustice in the past. India and China—and the same is true of Africa wherever the African has received a sufficient degree of education to make him conscious and articulate on these points—have been awakened from the sleep of ages to realise that they have been heartlessly exploited by the West. They are fired with the consciousness of a separate destiny from that of Western peoples. They have come to believe that they have separate endowments, and endowments perhaps of higher value than those of the West, and that they are therefore fitted to make a distinctive contribution of their own to the well-being of humanity as a whole. In India and China the consciousness burns that the ancestors of the men of to-day were great and learned and civilised at a time when the ancestors of Western nations were painted

savages. There is growing up a conviction that there is an Eastern way of life, an Eastern ethical system, an Eastern standard of truth, comfort, happiness, an Eastern outlook on spiritual reality, which are totally different from those of the West, and which (it may be noted in passing) are in the opinion of many more near to the mind of Christ than are those of the West.

Mingled with this deep-going consciousness of separateness there are the factors already noticed, the new realisation of national individuality, the conviction that Western imperialism is unjust and oppressive, the knowledge that in the past the attitude of Western races towards those other races which they have been pleased to regard as inferior has been one almost always of exploitation, and not infrequently one of robbery, slavery and extermination.¹ The resultant of all these forces has been the kindling in the East, and the flame is spreading to Africa, of a fire of racial bitterness such as is probably without parallel in the history of humanity. Nationalism in Europe is bitter enough ; but in the East it is bitterer by far. Its fires burn with a crude ferocity which can hardly even be imagined by those who have not lived amongst an Oriental population at a time of grave political excitement, and who have not therefore seen with their own eyes how nationalism, learnt from the West, can be a furnace seven times heated when its fuel is racial antagonism and the sense of deep racial wrong.

In Eastern and African lands to-day there is growing

¹ As for instance in the case of the extermination of the Tasmanian aborigines.

up a problem of estrangement between white and coloured races which constitutes an imminent and appalling peril to the future of humanity. At present there is organisation and efficiency and the tradition of dominance on the one side. But the numbers are on the other side, in a proportion of two to one ; and the non-white races are making, year by year, enormous strides in education, in self-respect, in independence of outlook, and in up-to-date efficiency. They are gaining these things in a spirit of bitter resentment against those whom they have learnt to regard politically as oppressors, economically as conscienceless exploiters, and socially as proud aristocrats. The victory of Japan twenty years ago was, they feel, the dawn of a new era—an era in which the Easterner shall not only be able to dwell in his own land as master of it, but shall be able to speak with the Westerner in the gate, upon equal terms, and to pay him back something of what he deserves for his age-long insolence.

This racial insurgence is the greatest of all modern threats to the solidarity of the human family. Addressing a meeting of Indian students on the subject of compulsory military training, a distinguished Nationalist leader recently repudiated before them, and with contempt, the traditional Indian allegiance to the methods of passive resistance and of soul-force, and declared to them, “ I wish to teach India to kill, to kill scientifically and systematically, in order that she may be avenged—as our religion indeed sanctions and directs—upon those who have oppressed her so long.” This spirit burns ever stronger and stronger in India. The events of May

1925 in Shanghai have kindled it far and wide through China also. Wherever the negro, whether in Africa or America, has come to realise his position, the same spirit is becoming evident. Throughout the non-white world there is resentment, revolt, racial loathing of the dominant white.

These things are mentioned here, not as a summons to the white races that they should stand together in face of advancing menace, but in order to demonstrate that, all the world over, our age cries aloud for one thing above all others—for Reconciliation. It is an age of division—of division between nation and nation, between class and class, between race and race. It is an age wherein the world is divided geographically into two great opposing camps, the East and the West : horizontally into two great classes, the employers and the employed (whose interests are more and more generally represented as fundamentally opposed) : and vertically into a large number of smaller national sections, which are perpetually ready to fight like cats amongst themselves. It is an age, moreover, and this is the heart of the argument, in which such divisions are dangerous as they have never been before—for Science has armed the rivals with weapons so deadly that an outbreak must mean appalling destruction of life and happiness.

During the past century the world has been drawn closer together. At the same time it has been armed with fearfully murderous tools. Progress in a great variety of directions has been unaccompanied by moral progress. The spreading of liberty and of education has made men

conscious of divergences, aware of ancient quarrels, eager to use their new powers in order to obtain redress on the one hand or fresh possessions and chances of exploitation on the other. As a great scientist has said, in speaking of the possibility of releasing the stores of energy that lie hidden in the atom, "God grant that this discovery may not be made until mankind has advanced morally far enough to use the new powers aright."

Between East and West, between nation and nation, between class and class, there is immediate and desperate need for a new spirit of Reconciliation, for a new method of Reconciliation. Everywhere men of good will recognise the terrific perils of the modern situation. Schemes for the appeasement of conflict are continually being floated ; but too often they are abortive.

Whence are we to obtain the new power for Reconciliation, which we need so desperately ; and how is that new power to operate ?

CHAPTER TWO

PAST TRIUMPHS OF RECONCILIATION

IN the last chapter the attempt was made to trace historically the gradual break-up of the old universal life of humanity which dates from the time of the Roman Empire. We saw how, for more than a thousand years after the invasions of the barbarian tribes had shattered the political fabric of the Empire, its ascendancy over the minds and the spirits of men was maintained through the agency of the Roman Church. Meanwhile, however, tribalism was slowly developing into nationalism, everywhere through an intermediate stage of anarchic feudalism. From the beginning of the fourteenth century came the period wherein this new nationalism destroyed the revived universalism of the mediæval Church and Empire. The process of disintegration was immensely accelerated by the colossal upheaval of the Renaissance-Reformation epoch. Machiavelli and Luther between them completed the discrediting of the universal ideal, and set in its place a deified national ideal. From Machiavelli came the belief that State-interest is above all law, moral or divine, whence sprang the doctrine of the Divine Right of Kings on the one hand, and on the other the attitude typified by the saying, "My country, right or wrong." From Luther came the subordination of

ecclesiastical to secular authority and the conception of the national Church.

The four centuries which have passed since the decisive Diet of Worms have seen the steady embitterment of national antagonism, first by the principle of dynasticism, whereby (in accordance with the mind of Machiavelli) the autocrat wields the nation he rules as a weapon belonging exclusively to himself and legitimately to be used for his own selfish interests and those of his house : secondly, by the extension of economic rivalries and the national demands for control of trade-facilities : thirdly, by the Revolutionary idea, which although it has liberated the peoples and given them democratic governments, in so doing has only rendered self-conscious and articulate their will to aggression and strife, and has unified each nation as never before in opposition to its rivals : fourthly, by the Industrial Revolution and the miraculous achievements of modern Science, which have put into the hands of this new democratic nationalism weapons infinitely more effective and dangerous to the life of humanity than any that have existed before.

We have seen also that in the modern world nationalism, sensitive, quarrelsome and dangerously armed as it now is, does not constitute the only or the gravest danger to the unity and the continued existence of civilisation. The class-conflict between employers and employed, and the race-conflict between white and coloured races, are elements of discord and ill-feeling which, although perhaps not at present so obviously dangerous to civilisation as the problem of national intolerance and selfishness,

threaten to become in the near future a danger even more terrible.

How is Reconciliation to be brought to a world cleft by divisions so deep and apparently so impassable ?

In attempting to answer this question it will be well in the first place to draw attention to a sphere in which Reconciliation has been effectually brought about.

THE ABOLITION OF THE SLAVE TRADE.

Mention was made in the previous chapter of the Slave Trade, as marking the blackest page in the relations of the modern world with non-European races. That trade constituted a disastrous illustration of the attitude adopted by Machiavellian nationalism, under the spur of the thirst for trading wealth, towards the rights of weaker communities, which were regarded merely as so much raw material for ruthless exploitation.

Up to the beginning of the nineteenth century tropical Africa had been a mere coast-line dotted with slave-trading "factories." During that century it was opened to Western penetration and thoroughly explored. The peoples of the interior were found to constitute, in the main, material as excellent from the point of view of the slave-trader as those of the western fringe, which had hitherto been the only area systematically exploited. They were docile, hard-working, patient, entirely unsophisticated. Moreover, during the latter part of the century the vast interior of Africa was rapidly—indeed by means of an undignified scramble—divided up amongst the great European Powers, nations with wealth, efficiency and

man-power (and greed of gold) sufficient to have enabled them to turn the whole of this enormous area into a well-conducted slave-farm. Had such a development taken place, it is probable that modern scientific management would have enabled the European populations henceforth to live in prosperity and comfort upon the product of African slave-labour. Innumerable scientifically bred and scientifically employed slaves would have sent an exhaustless stream of food and wealth to Europe. Modern civilisation would have followed the example set to it by the ancient civilisation, which in the Renaissance it had learnt to admire so deeply, and would have placed before itself the ideal of the life of cultured leisure, leisure rendered possible by the labour of countless barbarian slaves. In the ancient world, it is true, slavery had proved in the long run a corrupting influence which had much to do with the downfall of Greek and Roman civilisation. But the danger of such corruption would be removed under modern conditions by the fact that the slaves would be isolated in a great slave-continent, round which a "sanitary cordon" could be drawn.

Nor, it might have been argued, would such a solution of European poverty and unemployment be unkindly to the slaves themselves. The innumerable inter-tribal wars of native Africa, the continual enslavement of tribe by tribe, would be brought to an end. Africa would be peaceful and well-ordered. Enlightened self-interest would dictate to the European master-nations that they should do everything in their power to render the life

of their dependents safe, healthy and even happy (since a contented labourer works far better than a discontented one). All that Science could do to conserve life and to render it healthy and strong would have been done on behalf of the producers of so much wealth, the suppliers of so many essential services to the peoples of Europe. Africa contains vast tracts of unoccupied land—land which up-to-date methods of farming might make exceedingly productive. Systematically utilised by means of slave-labour, these territories might have supported large populations of the labourers themselves. Under such a system of enlightened servitude Africans might have been safe, numerous, productive, healthy, peaceful, and even happy. Slavery might have been the means of rich and varied beneficence to the negro race.

Such a view of things may sound fantastic. But a brief perusal of a few of the speeches made in defence of slavery in the period before its abolition in the United States (or for that matter a study of arguments advanced to-day in favour of compulsory labour in certain African colonies) will convince an impartial reader that it is entirely possible, and even probable, that had nothing occurred in the brief interval between the end of the eighteenth century (when slavery was still flourishing and reputable) and the opening-up of Africa, we might to-day have been living in a world where civilisation was organised once more, as it was always organised in the ancient world, upon the basis of slavery: in a world, that is, where the white races would have committed themselves permanently to a policy of using the black

races solely as a means to the end of the comfort and convenience of the whites.

Had this policy been followed (and it must not be forgotten that till as late as 1862 there were learned and eloquent gentlemen in America arguing for a slave-based civilisation, and learned and eloquent gentlemen in England extremely anxious to go to war on their behalf), the incalculable evils of slavery might have been permanently saddled upon mankind : and therewith the elements of friction and conflict in the world to-day would have been, at any rate potentially, far more serious than they are. Africa might have been kept dark for generations (it is clearly impossible to educate a slave-continent, for, if you do so, it will revolt); but a day would have been bound to come when the ferocities of a gigantic slave-insurrection would have torn humanity in pieces. Inevitably also there would have been quarrellings more bitter than any we know to-day between the European nations for the control of so valuable a source of wealth and food as a slave-continent. A slave-fed civilisation would have withered and perished in the fires of its own sin's kindling. Again, once slavery had become recognised as a possible and respectable solution for economic problems, there would have been no confining the operation of that convenient principle to the Southern States of North America and to Africa. Sooner or later it would infallibly have been invoked as a solution for the economic problems of Europe also. There would have been, on the one hand, an export of African slaves to Europe : and on the other an enslavement of the

European labouring classes. Such a system would have resulted in a vast embitterment of the European class-conflict, and in the certainty of a bloody vengeance sooner or later upon the slave-masters.

We are wont to think of slavery as a forgotten and discredited bogey. In reality a world-organisation of civilisation on the slavery-basis was only avoided a few generations ago, and by the narrowest of margins.¹ In reality also there is a body of opinion still vocal amongst us which stands to all intents and purposes for a reintroduction of what may be described as the slave-master attitude to the natives of Africa.

From the appalling and imminent danger of a slave-Africa mankind was saved. By the time when the European nations had gained the power to enslave Africa as a whole, slavery had become disreputable. The enlightened opinion of humanity had passed beyond it. The lesson of Kant, that men must be treated as ends-in-themselves, had to this extent been effectually learnt, that no European Government possessing a share in the subdivision of the Dark Continent could venture to outrage the public opinion of the world by seriously proposing to deal with its African subject-races on a basis of slavery. Reconciliation had to this extent been achieved in this fundamentally important relationship. It had been decided that however acute the friction might in the future become between white and black, and however cruel and conscienceless exploitation by the

¹ Slavery was abolished in the British Empire in 1833: Livingstone began his work for the opening-up of Africa in 1841.

whites might be destined to appear, at least that friction was not to take the form of slave-insurrection, and that exploitation was not to appear in the guise of the white man's treating the black man as his personal property. So understood, Reconciliation is, perhaps, a somewhat negative affair—the saving of mankind from the possibility of still further embittered conflict. But none the less the gradual stiffening of public opinion against slavery, as seen in the abolition first of the Slave Trade, then of slavery in the British Empire, and finally of slavery in the United States, constitutes an immense practical triumph of the principle of Reconciliation.

THE IMPROVEMENT OF INDUSTRIAL CONDITIONS.

The same period which saw the overthrow of slavery and the rescuing of humanity from the appalling danger of a slave-Africa, saw also a protracted campaign fought out on behalf of the weak and voiceless industrial slaves of England herself. Through a long series of factory laws and other similar measures it became in time impossible for small children to spend, for instance, twelve hours a day alone and in pitch darkness thousands of feet below the surface of the earth. It became impossible for other small children to be burnt to death while cleaning chimneys, up which they had been forced to climb by the application of lighted straw to their feet. It became impossible for girls to work in chains and half-naked, dragging tubs of coal in the mines. It became impossible for children to be deliberately set to

forms of work which, it was well known, would turn them into lifelong cripples within six months.¹

The campaign by which these reforms were eventually carried through, and as a result of which the new factory system was purged of its worst iniquities, was a long and arduous struggle, which constitutes, equally with the abolition of slavery, a triumphant exploit of Reconciliation. Had the will for factory reform not been made articulate and powerful enough to secure the passing of the new regulations in the teeth of what seemed an all-powerful vested interest, the relations between capital and labour would unquestionably have become far more bitter than they are at present. The labour movement in England has proceeded in the main along constitutional and evolutionary lines in its struggle for the humanising of modern industrial conditions. The employers also have in the main shown a conscientious desire to meet the needs of the workers, at any rate to a greater degree than in some other countries. That this has been so, and therefore that the class-conflict in England has been markedly less bitter than in the United States, Germany and elsewhere, is very largely due to the fact that both employers and employed are conscious that in the past a sustained and successful effort was made, and made by members of the propertied classes, to free the workers from their cruel industrial thralldom.

¹ With regard to these reforms, and the conditions which needed reforming, see J. L. and Barbara Hammond's *Town Labourer and Lord Shaftesbury*.

THE EVANGELICAL REVIVAL.

It is to be noticed that both of the movements for Reconciliation and Emancipation mentioned above were originated and carried through in England. The battle for industrial emancipation was fought and won in England. Slavery was not abolished in the United States till nearly a generation after it had been abolished in the British Empire. There are a variety of reasons for these facts, but probably the main reason is that George Fox, John Wesley, William Wilberforce, and Lord Shaftesbury were all Englishmen. For the forces of Reconciliation were called into play, marshalled and directed by these four men.

George Fox, the tercentenary of whose birth was celebrated in 1924, was a man of the common people, born just at the time when the forces of Protestantism, curbed for two generations by the Elizabethan religious compromise between Rome and Wittenberg, were breaking free once more, and were threatening destruction to the political and ecclesiastical institutions established by that compromise. The turmoil of the Civil War was followed by a period of extreme Protestantism, which proved itself extraordinarily prolific in sectarianism. This in turn gave place to a re-establishment under Charles II of the old Elizabethan compromise in religion, though as regards political institutions England was found to have moved a step farther towards democracy. Meanwhile Fox had been developing a new form of religious association, which came to be known as the Society of Friends, or (as a nickname) the Quakers. In

some of its aspects Quakerism constituted a return to the primitive principles of Christianity, and a sustained effort after the living-out of the Christ-life under modern conditions. In other connections it stood for a thinking-through to its logical outcome of the typical Protestant doctrine of individual responsibility before God. Put briefly, Quakerism consisted in an affirmation of the fact that there is a divine element—a spark of the Spirit of God, an Inward Light—in every man upon earth, of whatever race or colour or nationality or class : and that appeal may infallibly be made to this divine witness in the human soul. The life and work of Christ showed the divine Light shining full and unchecked through a human life, and constitute therefore to all time the norm of right conduct for humanity. God in Christ showed men how they must treat each other ; and the Spirit of God in each human heart, if only that Spirit be followed faithfully, will lead the believing soul into Christlikeness.

These beliefs led the Quakers into a great variety of philanthropic activity ; and the history of their Society may certainly be said to demonstrate the fundamental soundness both of their belief in the redeemability of all human nature through the appeal to the Light of God in every man, and of their confidence that a faithful following of the guidance of the Spirit of God will lead men into a character and activity resembling in some measure those of Jesus Christ.

Amongst the many benevolent causes to which the Quakers became attached, by far the most important was the great campaign which they originated for the

abolition of the Slave Trade, and later of slavery itself. Even within a few years of the foundation of their Society their leaders were uttering grave warnings regarding the position of slaves in America—warnings which appeared quixotic in the extreme to the conscience of that age. A little later the great Quaker coloniser William Penn initiated in his treatment of the Red Indians on his estates in Pennsylvania a totally new policy of just dealing, conciliation and brotherhood in relation to non-European races. From the first the Quakers had protested with deep earnestness against war in every form ; and Penn made the great experiment of launching his new colony amongst bloodthirsty savages—and savages who had been justly incensed by the unfair and even treacherous dealings of other colonies to north and south of Pennsylvania—without any means of defence against the appalling horrors of Red Indian warfare. So long as the experiment was continued, that is for more than two generations, it proved entirely successful. The neighbouring colonies suffered severely from Indian wars, but Pennsylvania was spared, and the only Quakers killed by the savages in all this time were one or two who had betrayed their faith by taking arms.

Thus from the beginning the Quaker movement had protested not only against warfare between nation and nation, but against the wrong treatment of child-races ; and of this wrong treatment by far the worst and most disastrous instance is to be found, as we have seen, in slavery.

During the eighteenth century—a century in many

ways callous or even frankly brutal in regard to matters both of religion and of human brotherhood—the Quaker protest against slavery gained steadily in force. It was powerfully voiced by the American Friend John Woolman, who may be called the first thoroughgoing Abolitionist. Woolman's protest was based both on his belief in the Inward Light in every man (which led him on to the conviction that every man has a right to the opportunity of full manhood) and on the spirit of love which welled up in his own heart, and rendered him totally unable to endure the sufferings and degradation which slavery imposed upon the wretched negroes.

At first Woolman's voice seemed to be a lonely one, and he endured much in pursuance of what his conscience told him to be his duty ; but after a time the protest against slavery was taken up by other Quakers, both in England and America. Abolitionist Committees were formed, and the long struggle, which was not to end in final success till nearly a hundred years later, was at last fairly started—more than seventeen and a half centuries after the coming of Christ, whose teachings regarding the brotherhood of man were thus at last to be practically applied.

There were many other causes, especially those connected with the reform of the English prisons, the defence of child-workers against such forms of industrial slavery as the employment of small boys to climb and sweep chimneys, the spread of adult education, the extension of the suffrage to the working classes, with which the Quakers were intimately connected. In all of these

reform-movements they produced great leaders—Elizabeth Fry, Joseph Sturge, John Bright and many others : and they supplied also a steady flame of quiet and faithful enthusiasm, which powerfully assisted in winning the eventual triumph of the causes for which they fought. But the great anti-slavery campaign remains the greatest single service of the Quakers to humanity. “ During the middle part of the Century of Enlightenment, our poets, philosophers and religious enthusiasts, including John Wesley himself, and the Quaker body as a whole, initiated the attack on the Slave Trade. Religion and humanitarianism began to renew a connection that had not been obvious during the Middle Ages or the wars of religion. The initiation of the anti-slavery movement is the greatest debt that the world owes to the Society of Friends. During the years of Pitt’s peace Ministry began the formation of Anti-Slave Trade Committees, not exclusively composed of Quakers, for the purpose of agitating the question politically amongst the British public. Granville Sharp and Clarkson founded the first of these committees. The cause at the same time recruited William Wilberforce as a result of his ‘ conversion ’ to Evangelicalism. The success of this agitation, then unique in the character of its aims and methods, is one of the turning events in the history of the world.” ¹

This quotation has introduced us to the names of Wesley, Wilberforce, and the Evangelical Movement. In his influence upon the development of civilisation Wesley is one of the most important figures of world-

¹ Trevelyan, *British History in the Nineteenth Century*, p. 50.

history. In him awoke once more the enthusiasm of the early Christian Church for the common man, who is infinitely valuable because God has loved him enough to die for him. That enthusiasm spread like wild-fire from the preaching of Wesley—from his forty thousand sermons delivered up and down England, and in other parts of the English-speaking world, to miners and factory hands and peasants, but also to some at least of the rich and enlightened. The Gospel of God's equal love for men of every class combined with the vague revolutionary ideals which were in the air, and with the belief in the intrinsic worth of humanity which had come from the Quaker witness to the Inward Light, and thus formed a resistless force driving the people of England towards the practical realisation of freedom, equality and brotherhood. Distinguished politicians like Wilberforce became filled with the new enthusiasm. The members of the "Clapham Sect" worked with inexhaustible zeal for the practical application of the new-old ideals. The Universities were affected. A new generation began to arise which, however stolidly anti-revolutionary in its political creed, was yet prepared and eager to apply the great revolutionary principles to a radical reconstruction of English life.

As a result of this new and practical "enthusiasm of humanity," founded on a fresh discovery of the Love of God, there was accomplished in what was, all things considered, an amazingly short space of time a vast mass of philanthropic and humanitarian reform. The iniquities of the legal system, which assigned the death

penalty to hundreds of crimes, and enforced it in the case of children caught stealing a few pence, were gradually removed. A long series of factory laws were passed, under the inspiration of Lord Shaftesbury. Schools were established ; and eventually a national system of compulsory education was inaugurated. The franchise was extended till it included practically the whole of the adult population. Laws were passed protecting even animals from cruelty. The national responsibility for good government in India and other imperial possessions was recognised ; and attempts were made in a variety of directions (not least amongst them was the floating of the enterprise of foreign missions) to give practical expression to the national conviction—for such it was becoming—that part of the heritage of England was a heavy burden of responsibility for the well-being of other peoples.

The tremendous impulse of the evangelical revival of religion, which began with the preaching of John Wesley, was thus felt in every department of national life ; and everywhere that impulse made for Reconciliation. On the one hand the English labouring class gained wider and wider opportunities of attaining true manhood and womanhood. Hours of work were lessened, wages increased, trade unions legitimised, dangerous employments abolished or adequately safeguarded. On the other hand a wider sympathy was exhibited in international affairs and in the contact of race with race—a sympathy which found expression not only in the abolition of the Slave Trade, in the founding of all manner of philanthropic societies working overseas, and in drastic

revisions of the Charter of the East India Company, but also in an enthusiasm for struggling peoples and oppressed nationalities all the world over : in Greece, in Portugal, in South America, above all in Italy.

Two typical instances of this enthusiastic sympathy are to be found in the establishment of the principle of colonial self-government, as a result of the Durham Report, during the 'forties and 'fifties of the nineteenth century : and in the carrying through in India, by Lord William Bentinck, powerfully assisted by Macaulay and others, of a series of wide-reaching social and educational reforms. The first of these developments saved the British Empire from a repetition, whenever a colony reached self-conscious life, of the tragic folly which had deprived it of the United States. The second initiated in a practical and exceedingly important manner the new policy of trusteeship in regard to England's relations with alien races. These and countless other reforms, all tending towards Reconciliation between class and class, nation and nation, race and race, are to be traced to the influence of the Evangelical Revival, and that in its turn to the work of John Wesley, whose vivid realisation of the meaning of the Love of God, planted in a soil already prepared by George Fox and the Quakers, produced momentous changes not only in the public conscience of the British nation, but far and wide through the world.

In a word, the influence of revived and purified religion brought about a rapid growth of genuine civilisation, through the spreading of the spirit of Reconciliation.

In no single sphere is the working of this spirit of Reconciliation, based upon living religion, more remarkable than in that of the long series of reforms which were carried through for the improvement of the condition of the labouring classes by the great Lord Shaftesbury. Shaftesbury was himself an Evangelical of the Evangelicals, a man in whom religion formed the motive and inspiration of all his actions and especially of those undertaken for the benefit of his fellow-men. He was a member of the governing class which had in the past held down in servility, ignorance and helpless dependence those "lower classes" which, as a result of the Industrial Revolution, were becoming a source of incredible wealth. He might with ease have become a prominent political leader of the ordinary type, identified with the interests of his own class. Instead, breaking with the traditions of his order and sacrificing his own personal interests, he became the champion of those destitute and voiceless millions which were in his day so ruthlessly exploited by his own associates.

The life of Shaftesbury is a marvellous, almost a miraculous, illustration of the service which one single man may perform for Reconciliation, and for civilisation, under the impulse of religion. As a result of his activities almost every side of English public life was purified and ennobled, and the ideal of service began to supersede that of exploitation in the mind of the nation with regard to its corporate relations with its poorer and more unfortunate citizens. In the improvement of the treatment of lunatics : in the establishment of schools : in the

encouragement of emigration : in the protection of orphans : in the raising of wages and improvement of conditions amongst agricultural labourers : and in a host of other connections, quite apart from his unending toil for the elimination of the barbarities of the new industrial system, Shaftesbury showed himself an inspired and statesmanlike prophet of Reconciliation.

The basis of all his work was his religion—a religion which expressed itself in the most unstinting self-sacrifice. In 1850 he declared in Parliament : “ I may be permitted to state solemnly, and before this august assembly, that I have sacrificed to them (the factory operatives) almost everything that a public man holds dear to him, and now I have concluded by giving them that which I prize most of all—I have even sacrificed for them my reputation.”

In the words of Mr. and Mrs. Hammond’s admirable biography of this great apostle of righteousness and Reconciliation : “ His one refuge alike from his private and his public griefs was his religion. . . . A man so sensitive could not have worked as Shaftesbury worked for factory children, climbing boys, or the victims of the brickfield or the mine, if he had not been sustained by some special power of pity or hope, due to religion or the love of freedom. Shaftesbury lived by a religion that gave him this sustaining force. He swept every corner of English life with the passion by which Wilberforce and Zachary Macaulay and the Stephens and the Buxtons had destroyed the most shameful trade in history.”

RECONCILIATION AND RELIGION.

It is clear then that the appalling problems of antagonism in the sphere of nationality, class and race, which were considered in the previous chapter, and which were seen to constitute an insistent call for Reconciliation—a call to ignore which can mean nothing less than the destruction of civilisation—are not in reality insoluble problems. Desperate as the condition of mankind may seem at times to be, with the imminent threat of internecine national warfare hanging above its head and the shadow of worse danger close behind in the class-conflict and the conflict of East and West, there is still hope. There is still hope because there exists in the world a force which has in the past proved effective to bring Reconciliation—and to bring Reconciliation even in the teeth of ancient monopolies and of vested interests entrenched behind social privilege and governmental injustice.

That force is the force of true and living religion.

The great campaigns of liberation, which civilised England and went far to civilise the world in the latter part of the eighteenth and the earlier part of the nineteenth centuries, were carried through to success because they were inspired by a double power of divine enthusiasm—a power derived in the first place from belief in the indwelling presence of God in every human heart, and in the second place from the realisation of the unfailing Love of God for every man on earth, however broken and despised.

These two elements combined in that great and crucial epoch to produce a force before which no injustice, however proudly fortified, could stand for long.

They may combine again in our own day, and combine to perform services for Reconciliation which shall be even more wonderful than the triumphs of the past.

CHAPTER THREE

THE HOPE OF THE WORLD

THE RETURN TO CHRIST.

We saw in the last chapter that, fearful as are the problems of division and antagonism which threaten mankind at the present time, there has been accomplished in the past a work for Reconciliation which is little short of miraculous. We also saw that this work was done by the power of living religion influencing the minds of a few men, and enabling them to transform a whole age.

In this chapter we shall enquire further into the nature of the religious experience which is required in order to give the men of our own day the spiritual power needful to enable them to achieve similar miracles of Reconciliation.

In the first place it is to be remarked that both George Fox and John Wesley regarded themselves at the time, and were regarded by many of their contemporaries, as leaders in a deliberate and sustained effort to return to the genuine primitive religion of Jesus Christ. From the positive point of view both Quakerism and the Evangelical Revival claimed to embody a revival of early Christianity, while in the negative aspect of their work Fox and Wesley believed themselves to be liberating the religious consciousness of their adherents from a mass

of irrelevant and dangerous accretions which had accumulated in the course of ages round the simple teaching of Christ, and were threatening to stifle it altogether.

Both Fox and Wesley strove earnestly to get back to Jesus Christ. Whether or no we regard them as having succeeded in this quest, we cannot deny that their hunger and thirst after righteousness, as shown in the quest itself, was satisfied ; for there sprang from the life and search of these two men a movement which changed the world, and (in relation at least to slavery) changed the world only just in time to save it from appalling tragedy.

We shall therefore be justified in declaring that the religious impetus which in this great historical instance succeeded in bringing Reconciliation as a living dynamic fact amidst the quarrels and disunion of mankind sprang from the conscious and deliberate effort of a few men, primarily of two great men, to get back to Jesus Christ : and hence that the best hope for our own day, in the attempt to save mankind from the ruin which threatens us as a result of our present dissensions, is to be found in a renewal of the same effort.

THE PROBLEMS OF ANTAGONISM IN CHRIST'S DAY.

There is no need in this place to enter upon an enquiry into the nature of the problems of Reconciliation which faced Christ during his life in Palestine. It is sufficient to say that the Jews were universally regarded in the Roman world as "the enemies of the human race" : that Christ grew up in that part of Palestine (the province of Galilee, the home-land of the Zealots) which was

most fanatically and irreconcilably nationalist in sentiment : that he lived and moved amongst a people fiercely exclusive in their attitude towards other races, and founding their intolerant pride and exclusiveness upon the conviction that they themselves, and they alone, were regarded by God as his own "peculiar people." Set in the midst of the Jewish State were elements which continually stimulated Christ's contemporaries to more and more fanatical extravagances of race-hatred—the Roman governors, with their garrison, the Samaritan interlopers, the half-alien Herodian princes, the Jewish tax-gatherers, who had treacherously sold themselves to the alien for the collection of his extortionate imposts and thereby for the cruel oppression of their fellow-countrymen.

It must be sufficient to say that in Palestine during the first century of the Christian era the forces of hatred and division were at work, and at work with a virulence which is scarcely to be paralleled even to-day. The area in which they were working was of course infinitely smaller than that of the modern world, but this very fact, by concentrating them upon the minds and lives of a few thousand men, instead of seventeen hundred millions, made them more, perhaps much more, fierce and poisonous than they are in the wider arena of modern conflict.

CHRIST'S SOLUTION OF THE PROBLEMS OF ANTAGONISM

These forces of hatred and division were combated by Jesus Christ on the one hand by his teaching and on the other hand by his life.

He taught the brotherhood and unity of all men, as being equal citizens in the universal Kingdom of the one Father-God. He taught, that is, a new universalism founded not, as was that of the contemporary Roman Empire, upon a universal military control and the universal application of a single legal code, nor, as was that of the later Mediæval Church, upon the universal recognition of a single ecclesiastical authority, but upon a higher loyalty than either of these two great universal loyalties—the loyalty of every human being to God, the God of Love.

Christ knew that men are influenced and led far more surely by loyalty to a person than by loyalty to an institution, however august and powerful. He founded his new universalism upon the claim to personal loyalty from all mankind towards the Father of all mankind.

Again, he taught that this Father-God, loving all men of every race and nation and class equally, deals with them by the methods of freedom. He does not force men to obey his will. They are at liberty to reject it, to wander away into the far country, to waste the substance of their lives, to gratify the beast-nature from which God is striving to draw them upward. They are at liberty to rebel, to insult God, to crucify him.

In other words, the God about whom Christ taught men, and who, as they soon came to believe, was revealed through and incarnate in Christ himself, was a Pacifist God. He was a God, that is, who knew that evil cannot be overcome by violence—by the destruction of the sinner or by the forcible preventing of his sin, but only

by the attractive power of freedom and love, working in the soul of the sinner for the creation of a new state of mind, wherein the Will of God shall be followed spontaneously and with complete loyalty, for its own sake.

Christ taught men, by his life and death even more than by his precepts, that power and force are so utterly alien to the mind of God, in his eternal creative effort to draw men as his children to himself, that he is willing to be rejected, despised, crucified rather than employ his omnipotence in order to force them into his Kingdom of righteousness. Membership in that Kingdom can only come through the spontaneous willingness of men to enter it, and this willingness can never be created by force, but only by the attractive power of goodness and love.

God is thus a Pacifist God. He seeks to create good will amongst men, and to abolish hatred and wrong, not by violence, but by good will itself, and by patiently bearing the hatred and wrong in his own person.

It is common¹ to-day to find the pacifist position with regard to problems of individual and international ethics traced to certain isolated utterances of Christ, for example, "Resist not evil." In reality, however, that position is to be referred to the whole trend of the life and teaching of Christ, and especially to his personal example.

For Christ utterly refused to employ the methods of force in order to solve any of the bitter problems of

¹ For example, in *The Times Literary Supplement* for December 24, 1925, an instance of this inadequate interpretation of the pacifist attitude occurred in the course of a review of a new work by Dr. Headlam.

hatred and division by which he was surrounded. His own nation was cruelly oppressed. He himself had grown up amongst a fanatically nationalist peasantry, who awaited only the faintest prospect of success, above all the appearance of any adequate leader, in order to break out into open revolt against Rome. Again and again Christ was urged to adopt the rôle of political Messiah-hood. He was conscious of his own immeasurable powers of leadership, and of infinite supernatural resources behind him. Yet he utterly refused to take up this rôle which was pressed upon him. Looking back from this distance of time we can see that Christ's refusal meant that the Zealots, and the Jewish nation generally, were committed to the bloody futilities of the great revolt, which ended in the destruction of Jerusalem in A.D. 70. One of the main reasons for the failure of that great nationalist effort was the Jewish bankruptcy of leadership. Had Christ accepted political Messiah-hood forty years before, he could at least have saved his country from that crucifixion.

In the end also Christ's refusal of political Messiah-hood led to his own death. On a famous occasion in the Temple at Jerusalem the leaders of the two main nationalist parties, the Pharisees and the Zealots, succeeded in facing him, under public conditions, with the plain question whether or no he was willing to adopt—not in this case the leadership of insurrection, for such leadership he had already decisively refused, but a policy of passive resistance against the corrupt and extortionate Roman taxation. Christ pronounced definitely and finally against

such a policy ; and from that moment his doom was sealed. He was deserted, betrayed, hounded to death by the very men who would have been eager to die for him had he pronounced for the rescue of his oppressed country by force of arms. Thus by his refusal of political Messiah-hood Christ not only opened the way to the crucifixion of his country, but permitted also the greatest crime in history, his own crucifixion.

In his relations with the detested Samaritan interlopers and with the renegade tax-collectors : in his constant teaching by precept and by parables that the Jews had, through their pride and hypocrisy, rejected God's love and the opportunity given by that love to be the leaders towards truth of all mankind : in his attitude towards those who were condemned by the arrogantly legalistic and nationalistic religion of his contemporaries : in his outspoken condemnation of the national leaders, and in a score of other ways, Jesus Christ showed that he stood, not only for internationalism, universalism, an equal love for all mankind, not only for the deliberate rejection of methods of force for righting national and individual wrongs, but for an unending warfare—though not a warfare of the sword—with all the great forces of hatred and division. He stood for Reconciliation.

For Christ met and fought those very forces which, in our analysis of the situation in the modern world, we found to be threatening so imminently to tear mankind asunder. National-antagonism, class-antagonism, race-antagonism, although their modern expression is new, are ancient forces ; and all three of them were working

potently for evil in the immediate environment of Jesus Christ.

The Jews were, by more than a millennium and a half, the first nation on earth. Had Christ been born anywhere else in the Roman world, he would not have had to combat the force of national hatred. In other words, he would not have been able to help the men of to-day in their desperate battle with this enemy, which is goading humanity on to self-destruction. But he was born a Jew, and by his life and teaching he fought national hatred, being finally (as the world judged) defeated in his battle with it. He fought it by the methods of pacifism, condemning all wrong and injustice, working unceasingly for the helping of the distressed and destitute elements in the nation, yet utterly refusing to right the national wrongs by force, even though he knew that he had unlimited resources of force at his command—the “twelve legions of angels” mean this. Instead he bore in his own person the full brunt both of Roman oppression and of Jewish hatred for the oppressor. In the dark drama of the Cross we see the cynical brutality of Rome, which was soon to annihilate the Jewish nation amongst scenes of unparalleled frightfulness, destroying the defenceless victim who had been condemned to the sacrifice by the hatred of his own countrymen. The Jews could not wreak their hatred for Rome upon the Romans themselves, instead they turned that hatred with tenfold venom upon him whom they had come to regard as a craven traitor to the national cause, perhaps even as a subtle agent of Roman tyranny sent to goad

them into untimely insurrection by his preaching of the Kingdom, but careful not to take upon himself the risk of leadership therein.

Upon Christ as he hung on the Cross there broke, also, the full force of those other two antagonisms which we have considered—class-antagonism and race-antagonism. He had lived his life for the sake of the poor and outcast. He had given himself unsparingly for the healing of their bodies and the regeneration of their souls. In so doing he had been brought up against a peculiarly odious form of class-tyranny, and of class-tyranny sanctified by a false interpretation of religion. The Pharisees held that “this people that knoweth not the law is accursed.” But no one could know and keep the onerous Jewish religious law of that day except those who had leisure to perform lengthy and complicated ceremonies—ceremonies which demanded for their right observance several hours of each day and considerable expenditure of money. Therefore it was only the leisured and well-to-do classes who could afford to be pious Jews. The hard-working peasants and artisans were condemned, by the very fact that they had to earn their living, to irreligion and therefore to Hell. Being thus hopelessly incapable, in current opinion, of pleasing God and doing righteousness, many of them naturally preferred to go to Hell in their own way, on the principle that it is as well to be hanged for a sheep as a lamb.

Here, then, was a glaring and odious class-pride of the vilest sort, for it was consecrated and reinforced by religion. The poor man was despised and ostracised,

treated as unclean and as a child of the Devil, simply because he was poor and therefore incapable of spending the time requisite for obeying the Jewish Law. In the name of a God whom some at least of the great Jewish prophets had come to recognise as a God of true heart-righteousness and of universal love, the great majority even of the Jewish race (and of course all non-Jewish foreigners and, it may probably be added, all women) were condemned in the thought of the upper classes to uncleanness and to Hell.¹

Christ fought for these oppressed classes against their oppressors and contemners. He scathingly rebuked the self-satisfied arrogance of the well-to-do and pious upholders of the Law. "Woe unto you rich," he cried ; for they were content not only to let their brethren starve, but to let them remain cut off from all hope in God. Christ fought gallantly and unceasingly against class-tyranny. In so doing he outraged again and again the deepest convictions and the most dearly held prejudices of the men of religion and of property in his country. In his relations with the destitute and the outcast, in his free and equal proclamation of the divine love to all men : above all in his unsparing condemnation of the rich and pious, his whole life and work was bound to bring down upon him the full force of class-antagonism. So indeed it proved. The Pharisees hated Christ not only as a traitor (as it seemed to them) to the national cause, not only as one who had again and again publicly

¹ See in this connection Dougall and Emmet, *The Lord of Thought*, pp. 63 ff.

condemned themselves for their hypocrisy and oppression, but as a social insurgent, a champion of the despised and accursed lower orders, "who knew not the law."

Thus round the Cross of Christ there gathered the dark thunder-clouds not only of national-hatred but of class-hatred.

Again, with reference to the forces of race-antagonism, which are so potent in the modern world: these also were met and fought by Jesus Christ, and these also added their quota to the hatred which brought him to the Cross. Although he felt so deeply the need of his own people that he deliberately restricted his own personal activities for the Kingdom of God to the land of Palestine, yet within that land there was to be found an instance of bitter race-antagonism. The Samaritans had been settled in the country many centuries before, at the time of the Assyrian conquest. Yet the Jewish racial consciousness was so acute that these Samaritans, although in many respects they had adopted Jewish usages, were still looked upon as completely alien. A rigid race-bar was observed between the two communities. No pious or self-respecting Jew would eat with, or stay in the house of, or have any dealings with, a Samaritan. There are many instances in the New Testament of the completeness of this racial estrangement. Yet Jesus Christ deliberately broke with all Jewish traditions on the point. He treated Samaritans exactly as he treated members of his own race, eating with them, staying in their houses, making friends with them in many ways. He took a Samaritan, in marked contrast to a couple of pious Jews,

as his ideal of neighbourliness. In all this he was carrying out in practice his ideals concerning the universal Fatherhood of God and the universal brotherhood of man ; but he was also in a very explicit manner challenging the forces of race-hatred to do their worst against himself.

The challenge was taken up. The man who is regarded as playing the traitor to his own race by fraternising with the members of another despised race is always worse hated even than the men whom he has befriended. The full force of the hatred against the Samaritan alien interlopers was concentrated, with redoubled power, upon the head of Jesus Christ.

Thus the three great forces of antagonism, which are still so potent in the world, combined two thousand years ago to send Christ to the Cross.

THE CROSS AND RECONCILIATION.

The Cross of Christ shows us the Saviour of the world dying in the cause of Reconciliation—Reconciliation in just those spheres where it is still so bitterly needed. Christ died to destroy hatred, and to reconcile man to man in the Kingdom of the universal God. The Cross shows us God bearing, alone and desolate, the full fury of those terrific agencies of antagonism which are still rending the world asunder. National hatred, class-hatred, race-hatred, they all three surged round that Cross, where the Representative Man bore in his own body this cruel weight of the world's sin. The Cross shows us the God of love at fatal grips with that hatred which was then and is still both the deadliest enemy of

mankind and the most downright and insolent denial of God's nature, God's existence, God's authority. In that Cross God fought hatred by patiently suffering all that hatred could do. God fought hatred by unflinching love for the hater.

Yet for the time being hatred was victorious. Christ died. But he could not be held by death ; and from his death there issued a fountain of miraculous power and inspiration for the cause of Reconciliation. From that day to this—and the same will be true far down the future—devotion to Christ and the sharing of his spirit have meant an eager enthusiasm for Reconciliation, and a power to bring about Reconciliation, not in the three great spheres only, but in a hundred others.

When we consider the life and work of leaders of Reconciliation like Fox, Woolman, Wesley, Wilberforce, Shaftesbury, we are dealing with men who were primarily devoted to Christ, and who therefore lived and worked and died for that great cause, the cause of Reconciliation, for which Christ also had lived and worked and died. They had learnt for themselves his lesson of the Fatherhood of God. His spirit of love for God and man burned in their hearts. Therefore they were able to go forth into the world and to achieve miracles of Reconciliation in numerous differing spheres.

They had seen also the meaning of God's will for mankind, as Christ revealed it. They had learnt that God is not concerned with sweeping to execution those who oppose his will ; but that his purpose in creation is the making of free souls able spontaneously to compre-

hend and share his love ; and that therefore he works in the world by the methods of freedom and love. Thus they knew that their own task in striving to serve God and mankind was to aid in this great divine purpose—to go out into the world and endeavour to establish freedom and love amongst men.

This labour of theirs being directly in line with the divine will, they were of necessity led by the Spirit of God : their own puny efforts were reinforced, inspired, rendered irresistible by that immeasurable Force, and therefore they achieved miracles.

THE WARFARE OF RECONCILIATION.

Hence we can learn, in our consideration of the colossal problems which face our own generation, that the experience of the past points to one enduring method of Reconciliation, and to one only—the religious method. The forces of hatred and division are so immense, and so powerful : they reside, and do their work of destruction, in a region so deeply hidden in the depths of the human heart—a region so utterly beyond the reach of rational appeal, where instinct and unreasoning passion sway human conduct through their compulsive power over the subconscious mind, that nothing will be of avail in the effort to combat these sinister passions, except a master-passion.

As has already been pointed out, national patriotism in the modern world is a genuine religion, and is rapidly building up around itself not merely religious loyalties, but religious rites and religious institutions. In the

deepest analysis the battle that is set between the forces of Reconciliation and the forces of hatred and division is a battle of true with false religion. On the one hand it is the conflict of a universal loyalty to mankind as a whole, with a sectional loyalty towards one individual nation or class or race. It is a conflict between allegiance to a universal God and allegiance to sectional gods—Britannia, Germania, La Belle France, Columbia, Mother India, and the like ; for these shadowy beings are worshipped in deed and in truth, and with the complete dedication of men's lives.

On the other hand this conflict of religions is a conflict between two radically different modes of thought regarding right and wrong. The current national-allegiance, class-allegiance and race-allegiance all regard as the highest attainable good the triumph of the sectional interest in the material sphere. There must be the maximum degree of self-development available for the particular section of humanity to which loyalty is paid in any given case. The nation must obtain more territory, or fresh markets for trade. The class must obtain more economic independence, or more leisure, or must retain what it has got without sharing it, and must increase its opportunities of exploiting other classes. The race must be dominant over all other races, materially, intellectually and in every other way. Selfishness and conflict are inherent in the whole scheme of thought behind these sectional loyalties, these false religions.

Moreover, the material prizes which are regarded as the highest good are to be obtained by the methods of

force, exploitation, criminal selfishness, in the last resort by war : and this, as has already been emphasised, under modern conditions means an imminent threat of destruction to civilisation as a whole and to humanity itself. The religion of the modern world is a suicide-cult.

But the religion of Christ sees its highest good in the coming of the Kingdom of God, in which men shall dwell together in freedom and love, the individual being accorded the fullest opportunity for self-development consistent with the rights and needs of a world-wide community of other individuals, and all the relations of men and communities of men being dominated by the ideal of service. The Kingdom stands for the great principle that all men shall be treated as the children of the one Father-God. Hence it forbids all exploitation, all using of men as means instead of ends, all grasping selfishness.

Moreover, the purposes of the Kingdom are, by its very nature, only to be served by the methods of love and brotherhood. There can be no appeal to force in order to defeat the evil will in man and to establish the will of God—the very linking together of the two conceptions shows the absurdity of creating brotherhood by violence. The way of Christ is the only way in which his universal religion can set about its task of Reconciliation. The evil is to be confronted fearlessly (for Christ never ignored or denied the existence of evil). Its terrible potency is to be fully realised. The effort to defeat it, and to replace the evil will by the good will, may very possibly cost the life of the reformer, as it cost Christ's life. But evil can

never be combated by its own weapons. Since the effort of the Reconciler is to replace an evil will by a genuine good will—not a good will assumed for reasons of policy or compulsion, but a real psychological fact—the use of force is obviously not only a mistake but a definite defeating of the object in hand, since force produces not affection but resentment, and bears fruit not in goodness but in hatred and the desire for retaliation. The only method in the world for defeating evil is Christ's method—the method of him who plunged into the storm-centre of evil: laboured to show his own personal good will by giving his friendship and love in practical ways to those who were the objects of national-hatred, class-hatred, race-hatred: cheerfully bore in his own person the full brunt of the forces of evil thus aroused; and without thought of violence, revenge or even self-defence, gave his life for his cause of Reconciliation.

As we have seen from the instances already studied, this is not only a practical method of attaining the end of Reconciliation—the saving of humanity from the imminent risk of suicide—but it is also an extraordinarily, even a miraculously, effective method. Also, incidentally, it is the only method. For he who strives to follow literally the mind and example of Christ must believe that in the long run all attempts to employ the methods of force and exploitation for the imposition of peace and good are fated to result not only in failure, but in the breeding of the exact reverse of that which they set out to create; and that, just as friendship and generosity create their counterpart in the person or the community

which is dealt with by the methods of friendship and generosity, so also force and exploitation inevitably create their counterpart, and therefore lead in the long run not to Reconciliation, but to embittered strife.

From the one life of Jesus have gone out incalculable forces of Reconciliation, kindling to heroic action all through the ages hundreds of thousands of devoted workers, who have given themselves for the slaves, the destitute, the starving, the oppressed factory hands, the child-races of the world, and have taught, on the one hand, these oppressed elements to claim and to fit themselves for liberty, and on the other hand the public opinion of the world to think in the terms of freedom and love. This work has now gone forward so far that there is no country on earth where homage is not done to the ideals of liberty, and where any denial of liberty that may exist, any perpetuation of methods treating men as means instead of ends, any deification of force, has not to be carefully whitewashed and camouflaged as a method of disguised benevolence.¹ The modern democracies of the West could not be brought into the Great War until they were persuaded that they were really going to fight in the cause of the weak against oppression, and of liberty against tyranny.

We live therefore in an age of the world's history when the ideals of liberty and love, which were Christ's ideals of the Kingdom, have thoroughly permeated the consciousness of humanity. The minds of men have been

¹ This is true, for instance, of caste in India, and of compulsory labour in certain African colonies.

converted at any rate to a lip-service of those ideals, which have become an integral part of the mental furniture of the average man. There is less hope now than ever before for the leader who would appeal blatantly and openly to the old passions of selfishness and exploitation in regard to the relations of nation with nation, class with class, or race with race. He is becoming disreputable.

How then is it that—such an immense work having already been accomplished towards the task of converting humanity to the mind of Christ—we still have amongst us problems of national, class and racial antagonism which appear more vast and more dangerous than any which the world has yet faced? The answer to this question is to be found in two facts : firstly in the fact that the false religion of national patriotism, which is now immeasurably powerful, exercises a sinister influence over men's minds, an influence which, when once passions are let loose, sweeps mankind from its hold upon these ideals of Christ : and secondly in the fact that humanity, whilst recognising the sovereignty of the ideals of freedom and co-operation, which are essentially Christ's ideals of the Kingdom of God, has as yet gone only a very little way towards the recognition that these ideals can only be fulfilled by Christ's plan of action, that is by the rejection of the methods of force, and by the universal adoption of the methods of patient education, of persuasion, and of service.

Therefore the battle is set, in the modern world, between two religions—the religion of the universal God,

and the religion of particularism and hatred : and between two theories of the method by which freedom and co-operation between man and man and community and community can be achieved—the method of force and the method of Christ.

The Warfare of Reconciliation is the contest between these two religions and these two theories.

CHAPTER FOUR

THE SOLDIER OF RECONCILIATION

THE battle is set between Reconciliation and hatred, in the world-wide spheres of national-antagonism, class-antagonism, race-antagonism, and therefore also in the sphere of individual relationships between man and man wherever two nations, two classes, two races come into contact. The battle is set between the religion of particularism and the religion of Jesus Christ. And the battle is set between Christ's method of Reconciliation and the methods of force.

The first business of anyone who wishes to bear his share upon the right side in this three-fold conflict is to consider how he personally may adjust his individual relationships towards those men of other nations, classes and races, with whom he may be brought in contact, in such a manner that his life may tell for Christ and against hatred.

THE FOLLOWING OF CHRIST.

Obviously the first prerequisite is that he should be a follower of Christ—that in his own small measure he should have been fired with the same loyalty for Christ, and the same enthusiasm for Christ's ideals and for Christ's methods of dealing both with individual men and with world-problems, which inspired such stalwart

leaders in the warfare of Reconciliation as Fox, Wesley, Wilberforce, Shaftesbury. Without this loyalty and this enthusiasm nothing can be accomplished. No doctrinaire allegiance to certain abstract principles, for instance to the principle of non-resistance, will suffice to bear up for long the warrior of Reconciliation against the immense forces with which he is grappling. Nothing is of permanent avail except a deep-going and enthusiastic personal loyalty to a personal leader, to a leader who sums up in his own life and action the ideals and principles for which he stands, and who bears for his followers the stamp of divine authority. No abstract theorising can survive for long against the fierce passions of particularism. Just as in the period of the first French Revolution the early enthusiasm for liberty, equality and fraternity swiftly passed over into the fierce national selfishness and aggression of the Napoleonic period : just as in the Revolution of 1848 the early democratic enthusiasm passed over into the bitter class-warfare of the Days of June (warfare in which no quarter was given by either side) : just as in India the enthusiasm for "non-violent soul-force," which marked the first stage of the epoch of Non-Co-operation, passed over later into a fierce clamour for compulsory military training in order that the white enemies of India might be defeated by force : so also it will be in the case of every individual and of every age, however idealistic, wherein allegiance is given merely to abstract principles. Those abstract principles may be high and noble : they may dictate universal brotherhood, the equality of men and races, even the method of non-

resistance in attaining the desired end ; but there is in all idealistic enthusiasm a certain inflammatory quality which makes men eager to fight each other for their ideals, however pacific those ideals may in themselves appear. There comes a stage in all conflicts of principle when men say, " I would rather die than compromise my ideals any further " ; but when they mean, " I would rather kill my opponent than let him make me compromise my ideals any further." And when once the killing has begun, the ideals are quickly forgotten in the struggle for victory, whilst the forces of hatred and antagonism are let loose in all their fury.

There is only one way of escape from this inevitable tendency of idealism, even pure and holy idealism, to result in the increase of hatred : and that way of escape is through personal devotion to a leader who has defended his ideals with his life, yet without violence and without killing : who has borne the full brunt of the forces of evil that warred, and still war, against those ideals, and has conquered those forces of evil by self-sacrificing love. That leader is Jesus Christ, in whom God himself—God who is Love and Freedom—wrought by the way of love and freedom for the salvation of mankind.

Hence the first of all prerequisites for him who would be a soldier of Reconciliation is to be found in a complete personal devotion to Jesus Christ. This, and this alone, will keep our idealism from degenerating into a factor of hatred. This, and this alone, will give us that miraculous power for carrying through the enterprise of Reconciliation in a consistent life-work, which we have

considered in the case of a few out of the many great leaders of the past.

THE STUDY OF THE MIND OF CHRIST.

How is this complete personal devotion to Jesus Christ to be brought into existence? From one very important point of view, at least, it is a matter of steady and sustained application of the will. The soldier of Reconciliation is called upon to study the character and personality of the great Reconciler: to examine his ideals and methods: to re-think his thoughts, and to see with his own eyes the visions which Christ saw. This means that we are called upon to undergo a long process of self-training through the study of the original documents of Christianity, and still more through the endeavour by inward concentration of our minds to re-create for ourselves—or it would be much more satisfactory to say, to allow the Spirit of God to re-create in our minds—the outlook of Christ upon God and man.

If we are engaged upon the detailed study of any great historical character, we read all that he said or wrote, all that his contemporaries wrote about him, and as much as we can of what subsequent ages have written about him; but such study is a mere delving amongst the dust-heaps of the past unless we can so drink in the spirit of him whom we are studying as to be able to re-create both for ourselves and for others a true picture of the man as he was, of the world he lived in, of his manner of contact with that world, and above all of the visions, thoughts and ideals which inspired his life. This work

of the enlightened and inspired imagination we are above all called upon to perform in studying the character of Christ. And, if we bend our wills with honest determination to our task, we may be confident that the Spirit of God will aid us in it.

The would-be soldier of Reconciliation is called upon to study the ideals, methods and character of Jesus Christ. He will soon discover that these centre round Christ's views of God.

Not a few soldiers of Reconciliation are called upon to leave their home country and to go to live in distant lands. It therefore often happens that they go through the experience of parting from their children for a space of many years, and of going thousands of miles away to some place where they will become but a dim memory, or a weekly letter, to the children they have left at home. In seeking for an understanding of Christ's view of God this will form a useful starting-point. Christ knew that God loves men—each single man upon earth—with the same kind of love, the same unappeasable ache, with which we ourselves love our children under such circumstances, but with that love and that ache infinitely intensified.

If the soldier of Reconciliation will think about this view of God, and live himself into it, day after day and year after year, he will find that it is no hackneyed platitude, but the most radically new and revolutionary idea that was ever launched among men. It is an idea which utterly transforms all human values of men and things. It is an idea which has a peculiar quality—a quality peculiar to itself alone amongst all the ideas

which have ever lived and worked amongst men—the quality of being *perpetually* new, *perpetually* revolutionary. Other new ideas, however interesting and intriguing they may be at first, soon grow stale and become a weariness. But the idea of God being the Father of men in that sense can never even begin to grow stale. It can never even begin to lose its revolutionary significance for the world and for each individual life in the world.

The reason for this perpetual newness of Christ's conception of the Fatherhood of God—that root and basis of all democracy, all brotherhood, all Reconciliation—can be nothing else than the fact that this Fatherhood is the formative truth upon which the world is built. The whole universe exists that God's Fatherhood may be fully realised and worked out. Therefore this fundamental idea, alone amongst all the ideas which can be conceived by the human mind, is eternally new, eternally working like leaven, in individual and in community, to change the world into a place where God's Fatherhood shall be realised in fact and deed, through liberty and through love.

Human fatherhood, if it is worth calling fatherhood at all, means a continual anxiety for the highest well-being of the children, a continual readiness to undergo suffering on behalf of the children, a continual refusal to force the child's opening mind in any direction, a continual effort to make the child appreciate and desire of his own initiative and for its own sake what is good and beautiful and true, a continual yearning on the part of the father to be with the children, to share their life and their

interests, to help them wisely to conquer their difficulties and to realise the best in themselves. Above all, human fatherhood means a blind, inarticulate longing for the love of the children, an unquenchable thirst for the spontaneous expression of their affection and of their desire to be with oneself.

Christ, in teaching that God is the Father of men, taught that we are not only to expect to find these same traits of true human fatherhood in the divine Fatherhood, but that we have not begun to conceive of the true nature of God and of religion until we have realised in personal experience that God is our Father in this sense. In the past men have been too apt to think of the divine Fatherhood, if they have thought of it at all, in terms of the old pre-Christian patriarchal fatherhood—to think of God as an august and rather terrible figure, who sits aloof armed with the *patria potestas* of life and death over his children, enquiring into all things with an all-seeing eye. Men have thought of God, in fact, as a sort of ogre, who may catch one at any time, from whom one is never really safe, and (worst of all) who needs to be sacrificed to and placated lest he destroy one's happiness.

The soldier of Reconciliation, in his task of self-preparation through the endeavour to re-think the thoughts of his Master, will not be lenient to these old wrong ideas about God; for he will know not only that they are anachronisms, not only that they are anomalous in the thought of those who would follow Christ, but that they are actively destructive and poisonous. The instance has often been quoted of the soldier during

the Great War who, having been for a long time without leave home to England, at last obtained this leave. Only an hour before he was to start he was mortally wounded. Before he died he had just strength enough to say, "That's just like God." This soldier, like millions of his fellow-countrymen, had been brought up to think of God (if he thought of him at all, apart from a name with which to blaspheme) as a jealous tyrant who enjoys frustrating human happiness. That such a state of mind should exist, and exist so widely, is an appalling tragedy. These old and lying conceptions of God must be fought deliberately and mercilessly, fought by every weapon which can be commanded, by a reorganisation of the teaching of religion in schools, by books, by a new type of Christian witness through the spoken word, and (last but perhaps not least) by ridicule.

This, then, is the great conception of Christ which we must re-think—the conception that God's Fatherhood is to be interpreted in terms of the best and highest human fatherhood of which we have knowledge, with the perpetual proviso that it is infinitely better and higher than this.¹ God loves, cares for, hungers after, each single soul on earth as tenderly and as mightily as the best possible human father can love, care for, hunger after, his only child—but infinitely more so. This is the Godward side of the message of the divine Fatherhood

¹ As a matter of fact the idea of God's Fatherhood and the idea of true human fatherhood are continually influencing each other, continually uplifting each other, in a long process of reciprocal ennoblement, towards the perfect ideal which is in God—this is part of the revolutionary operation of the idea of God's Fatherhood.

—the beauty, love and power of the freedom-giving Father-God. It turns this prosaic world into a garden of everlasting joy to anyone who accepts it, and thinks it through, and lives day by day in this spirit, the happy child of the Father-God, free and joyful and beloved in his Father's house, eager to help in his Father's work.

But the message of the divine Fatherhood has a manward side also. It means a new life in relation not only to God but also to our fellow-men. It means that the soldier of Reconciliation is called upon to think himself into a wholly new realm of ideas not only with regard to God and God's universe, but also with regard to the other men inhabiting that universe. It means not only that we must treat every other man on earth, of whatever race or nation or class, as a free and equal child of the one universal Father, but also that we must actively endeavour to bring about the Will of that Father amongst his children. This means that we must show others his beauty and love, and the joy of the eternal life that may be lived with him here and now on the earth. It means that God's universal Will for freedom and love must work through us in the spreading of the ideas and practice of Reconciliation, the sweeping away of wrongs, the uplifting of the weak and the down-trodden. It means also that we are called upon to share in our Father's eternal labour of drawing men to himself, of helping them to realise his Fatherhood, of freeing them from all that holds them back from the fullness of life and joy lived in him. For, since he is Father of all, all men are

equally our brothers, and we have a brotherly duty to fulfil towards the whole world.

THE PRACTICE OF THE PRESENCE OF GOD.

These then, put very briefly and crudely, are the ideas of Christ which the soldier of Reconciliation is called upon to re-think, in order that he may fit himself rightly to bear his part in God's eternal warfare against hatred.

In the endeavour to re-think these ideas he will find himself compelled, day by day, to realise afresh in quiet devotion the deductions that are to be drawn from the fact of his relationship to the Father-God. He must realise himself in his true nature, that of a child in the home of his Father. He must realise the meaning of sin, as conscious following of the lower impulse, against the will of that Father. He must realise what forgiveness means, and newness of life, and thanksgiving, and prayer—all in the new Father-child relationship.

There are limitless continents of spiritual experience awaiting the exploration of the would-be soldier of Reconciliation in relation to each of these great subjects and to a hundred more. That exploration is not a thing merely of exact phrasing and expression of spiritual reality in terms that may later prove comprehensible to other men of this and future generations. It is not merely a question of getting down in black and white something rather illusive and difficult to define. It is a genuine spiritual enterprise—the discovery in daily experience of ever fresh aspects of a personal experience which is eternal. It is the Practice of the Presence of

God : and that Practice is only haltingly and imperfectly begun here on earth. It is a thing which shall go on and on, becoming more glorious all through eternity. It is Life, spiritual Life, eternal Life, Life in action. It is a thing which may defy all preconceptions, sweep away hoary institutions, become a subversive and a revolutionary force. For it is the sharing of the Spirit of God.

This is the first of all necessities for the soldier of Reconciliation. He must become soaked in the realisation of the Fatherhood of God. He must live with that magnificent and revolutionary idea in daily, honest, protracted effort to re-think the thoughts of Christ regarding it. He must with intense mental concentration endeavour to follow it through, in all its mighty and glorious and hatred-destroying implications. He must bend his will to practise in personal devotional experience the presence of that Father whose Spirit maketh all things new. For aspirations after Reconciliation are vain unless they are founded, in daily practice, upon communion with the universal Father-God. Nothing can defeat the colossal forces of hatred and suicide in the modern world except a living and practical religious experience—an enthusiasm of humanity founded upon an enthusiasm for God. The most important of all enterprises of Reconciliation is this—that the soldiers of Reconciliation should be in daily communion with the universal Father of men, that they should in quiet prayer and meditation day by day put their individual will in line with the divine will, and receive from the

divine source those boundless stores of power, wisdom and courage which God alone can give.

There are five matters which the soldier of Reconciliation may well make a practice of bearing upon his heart in the times of personal devotion to which reference has just been made. As he looks forward to his day's work of contact with his fellow-men of differing race or class or nationality, to whom he is going to endeavour to show something of the brotherhood which springs from a realisation of their common sonship to God, it will be well for him to seek especial grace from God with regard to the following most difficult enterprises :— first, the enterprise of letting those whom he would serve “increase whilst he himself decreases” : second, the enterprise of proving the spirit of the assertion untrue that “the Englishman (for instance) inherits the earth, but if you called him meek he would be insulted” : third, the enterprise of trying to be a servant and not a leader : fourth, the enterprise of trying to bear patiently whatever may occur during the day to harass or disgust him : fifth, the enterprise of trying to break down the barriers between himself and the members of the other race or class or nation amongst whom he may be working, in a spirit of sympathy, of kindliness, of brotherhood, of Reconciliation.

This may seem a somewhat detailed list of somewhat passive and unmanly virtues (virtues to which many would probably emphatically deny the name of virtue altogether). But there is no other way of becoming a soldier of Reconciliation after the pattern of Christ except

the way of deliberately and consistently practising this type of character. These virtues are essential to the very first beginnings of the enterprise of Reconciliation as Christ conceived that enterprise. And they can come in no other way but by the working of the Spirit of God, sought in daily prayer and communion ; for no other power but that Spirit can fit us for the infinitely difficult task of training our souls in the exercise of these supremely Christlike virtues.

Without this type of character the soldier of Reconciliation, however well-meaning he may be, will degenerate first into a system-monger—a miserable creature who makes empty lip-profession of allegiance to ideals which he thinks he has caught and bottled in an Institution or an Organisation of some kind, but which in reality have flown far away. Then, from a system-monger and a mere machine for running institutions, he will degenerate still further into an active manufacturer of discord, a centre of race-hatred, or class-hatred or national-hatred. For there is no standing still in this business of Reconciliation. Either the soldier is going forward, through the grace of God daily sought in quiet communion, into ever-fresh conquests of brotherhood, or he is slipping back into the average man who can see no real good in the members of the other race or class or nation, and whose very existence is therefore a drag upon progress towards Reconciliation.

But if he is honest, even in the face of almost insuperable difficulties, in his daily practice of the Presence of God, and in his daily endeavour to obtain from the divine

source the only power which can enable him to exercise the virtues which have just been enumerated, the soldier of Reconciliation will realise that he is not left to himself, to struggle defenceless and alone both against the fierce powers of hatred in the world around him, and against the fatal readiness of his own soul to admit hatred and querulous antagonism into the very centre of its life. The Spirit of God will not fail him ; but will lead him forward into fresh and ever more wonderful experience of God's grace. That grace will be shown both in blessing the puny efforts for brotherhood which the soldier of Reconciliation puts forth, and (more wonderful still) in defeating the forces of hatred in his own heart, and in enabling him to practise the way of Christ and to show forth the virtues which Christ showed forth.

THE STUDY OF THE INCARNATION

For the soldier of Reconciliation will find that his gaze comes to be fastened, day after day, ever more closely upon the Figure which trod the way to the Cross of Reconciliation. The majority of men and women are people of an objectifying type of mind. They must have some definite concept to take hold upon when they think about abstract things or about things out of the compass of the ordinary sense-channels of perception. So, when we call up the concept "God," the idea that forms itself in the minds of the majority of Christians is the idea of the personality of Jesus Christ, with the attribute of Fatherhood added. And when we call up the idea of Reconciliation we shall not be far wrong if

we find ourselves thinking of the Man who went about helping the poor and the outcast, showing brotherhood to the Samaritan, testifying against the fatal national arrogance of his fellow-countrymen.

Christ did infinitely more than set before mankind an abstract ideal. He showed us God—God perfectly indwelling a human life, God working and dying in a human life for freedom and love, God ceaselessly striving for the universal Kingdom of Heaven, God who works by self-emptying, self-giving, God who takes upon himself the full brunt of hatred and selfishness, God who will never use force to bring men to himself, God the Reconciler.

There is no need to recount the long course of experience by which the Spirit of God has led us to this realisation of the meaning of Christ—the prayer to and trust in the tender and forgiving Lord Jesus when we were small children, the reaching out to and finding of a strong friend in Christ when we were at school : later on the discovery of Captain and Ideal and Saviour, and of the great Forerunner of Reconciliation, in the same Christ. As we look back we realise that all the way along, up to the day when our own nature shall be developed far enough to appreciate the full tenderness and glory of God's Fatherhood and of God's way of Reconciliation (and this means for ever, since we can never fully appreciate the tenderness and glory of these things), experience of the Divine and of the divine plan in Reconciliation has been and will continue to be experience of God in Christ, experience of the divine Personality and the divine

activity interpreted, revealed and objectified through study about, experience of and love for the personality of Christ.

At any time of crisis or of special difficulty, and in a hundred thousand small incidents and problems of everyday life, our souls call out for and find the Brother-side of God, the Helper-side, the Reconciler-side in the experience of the divine love given to humanity and to ourselves through the personality of Christ. And when we come to the last crisis of all, it will be Christ who will take our hands and guide us through death into life beyond.

In saying these things about the meaning of Christ there is no intention of dogmatising or of belittling those—and they are many—who do not share this experience. But the enterprise of Reconciliation is nothing if it is not founded upon genuine personal religion, upon the living and active belief that God is himself a Reconciler who rejects force in his dealings with those whom he would save from hatred, and who gives his best and his utmost for their sake. Those therefore who have not shared the developing experience of the Christlikeness of God, or who reject the reality of that experience, not only miss a vast amount of the joy and beauty of religion : not only run the risk of forgetting or ignoring that most precious fruit of a belief in the Incarnation, the knowledge that God can perfectly express himself through a human life : but run the risk also of cutting the ground beneath the feet of the soldiers of Reconciliation ; for faith in the Incarnation is essentially the knowledge that

Reconciliation means so much to God that to save men from hatred he himself takes Christ's way of poverty, humility, suffering, self-sacrificing love, and the Cross.

The soldier of Reconciliation, in his effort to prepare himself day by day for the great task to which his life is dedicated, will therefore find it needful to give constant and zealous study to the Incarnation. This does not mean that he is called upon to cudgel his brains day after day in order to work out, or to convince himself that he can intellectually accept, some neat metaphysical theory as to how exactly the Incarnation took place. That may very possibly form part of the study in question : if so, well and good (always provided that the soldier of Reconciliation does not come to regard his own pet theory as eternally true for all ages of mankind, and so long as he does not begin to condemn all those who do not happen to be able to accept his own conclusions—for in this case he would become a soldier of hatred instead of a soldier of Reconciliation). But the study of the Incarnation means something far wider than any formulation of intellectual belief. It means, in the first place, the study of the personality of Christ from the historical records. Then it means the sustained effort to realise the meaning of the fact that God is like that—and this realisation is not a thing which can be achieved in ten minutes' concentration of the mind upon that idea : it must be lived into through months and years of spiritual discipline, of communion with the Christlike God.

More than this, the study of the Incarnation means an enthusiasm of humanity, an enthusiasm rooted in the

knowledge that this flesh has once clothed the Eternal God. That enthusiasm of humanity will find expression in intercession for men, in an unconquerable belief in men, however degraded and discouraging they may be, and in a consistent life of service for men.

Again, the study of the Incarnation is the daily interpretation to the soul of the divine methods of Reconciliation. It is the daily revealing of what Reconciliation means to God : of the appalling heinousness, in the sight of God, of hatred, violence, pride, and oppression : of the price which God is willing to pay for Reconciliation : and of the manner in which he pays that price.

But the study of the Incarnation means more even than all this. It is a filling of the soul, day by day, with beauty and joy. It can best be compared perhaps to the wholly satisfying sense of joy in beauty which is gained by gazing at an entirely beautiful picture or landscape, or in listening to entirely beautiful music. It is self-completion, self-realisation in the contemplation of the all-embracing ideal :—and yet it is more, infinitely more than all this : so that to attempt to describe what it means is to attempt to express the inexpressible.

THE EXPERIENCE OF THE LIVING CHRIST.

The soldier of Reconciliation will never be content with a second-hand belief, or with other people's phraseology, in his study of the Incarnation, and in his self-training in discipleship to the great Reconciler. He will strive upon his knees, day after day, to gain the truths of Christ as living realities of personal experience. For he

knows that they are truths to be lived into : that they are not merely historical events of the past, but the motive power of the great enterprise of Reconciliation, and therefore the very life-blood of the future. Christ must live and burn in the hearts of those who seek to be his followers and imitators. They must be restless and sad till they can share in their own small measure the burden of his Cross, and show to men the splendour of his beauty and the perfection of his ideal of Reconciliation for mankind. These things may sound hackneyed enough. Yet there is no getting away from the fact that in the past the effective miracles which have been wrought for Reconciliation—and therefore for the saving of the world from suicide and for the founding of the Kingdom of God—have been wrought by men and women who have taken hold of these old hackneyed things (as they are called), and have found them to be (as in fact they are) new, revolutionary, intensely practical in their power for building a better future.

The meaning of Christ must be re-thought, re-expressed, above all re-lived, for this generation and for every succeeding generation. Otherwise there is despair. In the deepest analysis the attainment of Reconciliation as a real fact amongst racial, national and class rivalries (and the rescuing thereby of civilisation from self-destruction) depends upon the existence of individuals who have fallen in love with Jesus Christ, and who have accepted with enthusiasm his programme for the salvation of men through love. Nothing less than a passionate devotion of the heart and will to this Master and to his

methods will suffice to found the Kingdom of Reconciliation amidst the stormy hatreds of the modern world.

The root of the whole matter, the solution of this vast problem of Reconciliation, the decision whether or no humanity is going to tear itself to pieces in the vast conflicts which threaten the world so imminently, lies in the answer to the question whether or no men are to be forthcoming who will live day by day in the endeavour by means of the silent discipline of their souls to experience Christ, to drink in his Spirit and his power, to fall ever more and more entirely in love with the Master himself, and to apply ever more faithfully and enthusiastically his methods and his programme to the practical needs of mankind.

CHAPTER FIVE

PROBLEMS AND METHODS OF RECONCILIATION

RACE IDIOSYNCRASIES.

In the preceding chapters of this book we have first passed in brief review the appalling urgency of the problem of national, class and racial antagonism : next we have glanced at the work done for Reconciliation in this three-fold sphere by certain great leaders of the past, and have seen that religion was at the heart of all their reconciling activity : then we have briefly noticed the message and example of Jesus Christ with regard to the enterprise of Reconciliation : and finally we have found it essential that the modern soldier of Reconciliation, in his effort to prepare himself for his great task, should re-think the thoughts of Christ regarding the meaning of the Fatherhood of God, and should become filled—through faithful discipleship of the heart—with the enthusiasm of the Incarnation of God in Christ, and with the living experience of Christ.

We shall now proceed to consider certain problems which will face the soldier of Reconciliation, almost from the beginning, as he sets to work upon his life's task of endeavouring to apply Christ's programme of Reconciliation, through service and love, to the actual facts of

modern estrangement between race and race, class and class, nation and nation. We will suppose that the soldier of Reconciliation, in his endeavour to follow the example of his Master, has stripped himself of the appurtenances of any superior position which he may have inherited through his birth in any particular race or class or nationality : and has gone down amongst those of another race, class or nationality, determined so far as he may to live amongst them a life modelled on the example of Christ—for if he is a true soldier of Reconciliation this at least he will have found himself compelled to do.

As soon as he lands in a distant country, or as soon as he has taken up his abode amongst a class of people different from his own, the soldier of Reconciliation will become conscious that he is living in a moral environment totally different from that to which he has been accustomed : and he will quickly realise that the cleavage in this respect is so profound that the average unimaginative member of his own race or class or nation, who condemns wholesale the moral attitude of those whom he regards as “outsiders” or “impossible people,” can marshal a formidable array of facts in support of his intolerance. He will realise also that there is no advantage to be obtained from wilfully shutting one’s eyes to the fact that these differences of moral outlook do exist. They must be recognised : their causation must be understood : and a position of reasoned tolerance must be reached in which, whilst acknowledging the existence of differences, the soldier of Reconciliation sees beyond the differences to the universal ideal of

human character and to the contribution which each race, nation and class can make to the realisation of that ideal.

We will deal with this problem of ethical divergence first from the point of view of race, and especially from the point of view of the antagonism between Oriental and Occidental races. Everyone is acquainted with the type of Englishman (for instance) who declares that all Orientals are liars, that none of them are to be trusted with money, that they are all corrupt and venal, and so forth. Almost equally well known is the type of Oriental who declares that all Englishmen are impossibly haughty, ill-tempered, overbearing, insolent. Such generalities are obviously puerile; but this does not prevent their being also dangerous: nor does it prevent the belief in their truth leading to a state of inflamed racial-antagonism. The existence, to a very general degree, of these convictions regarding each other's moral degeneracy on the part of East and West is not to be combated by mere sentimental good will. The matter must be faced rationally. The only hope of dissipating so dangerous an obsession lies in logical enquiry and explanation regarding its origin.

In the national history of England, and more especially in the feudal epoch of that history (an epoch which, be it remembered, endured in many relations almost unchanged down to 1832), the value of a certain type of character has come to be strongly emphasised. It is a type of character in which what may be called the feudal virtues figure largely—courage, manliness, truth-telling, honesty, justice, chivalry to the weak, loyalty, faithfulness to

promises, and so forth. To these we may add that indefinable quality called public spirit, which we may perhaps regard as having been evolved (in so far as it has been evolved) because it is essential to national existence in a world of fierce national rivalries, and especially in view of the development of parliamentary institutions.

The Englishman, equipped with this ethical heritage (if a somewhat unscientific term may be permitted for a very real and obvious fact), goes out to the East, where a totally different type of character has come to be admired and inculcated—again as the result of historical development, though a development totally diverse from that of England. In the East, with the exception of Japan, feudalism has never been more than a convenient method of arranging the relationships between a central despot and the minor despots whom he has put in charge of his outlying provinces. It has never, as in Europe, formed a system of social organisation pervading the whole community and ordering the details of the life of every single man. The keynote of Oriental history has been personal autocracy administered through local autocrats who have been merely the creatures of the supreme imperial autocrat; and it scarcely needs saying that under a system of personal autocracy totally different virtues come to be valued and aspired after from those which are inculcated under a system of feudalism tempered by parliamentary institutions. In the subject, submission, meekness, humility: in the ruler, kindness, simplicity, accessibility, sympathy—these are the virtues,

which, combined, go to make up the Oriental ideal of character.¹

Now a Westerner finds it, for reasons which may conveniently, if inaccurately, be described as reasons of ethical heredity, extraordinarily difficult not only to practise but even to admire these distinctively Oriental virtues. They seem to him the qualities of a slave or of a sentimentalist. On the other hand, where a Westerner has quite clearly and obviously, and in a manner which has been put to the proof through many years, demonstrated the fact that his character is marked by these virtues, the East will take him to her heart with amazing affection and devotion, and alien though he is, will make a hero of him to adore and to follow. But such Westerners are few and far between; and the general situation is that the Englishman (for instance), looking only for the fulfilment of his own ethical ideal in the Oriental, finds him lacking, and therefore puts him down in one universal condemnation as "impossible." Similarly the Oriental, finding the Westerner grievously lacking in his own characteristic virtues, puts him down in one universal condemnation as proud, overbearing, exclusive, tactless, unsympathetic—in short, as everything which seems to him to stand for the anti-thesis of true virtue.

Hence comes a racial estrangement far more dangerous than any matter of colour or language or culture. These

¹ Incidentally it may be observed that it is the possession of just these virtues, in a superlative degree, which (amongst other factors) made Mr. Gandhi the idol of his fellow-countrymen in India, and with many of them the acknowledged incarnation of God.

divergences of ethical ideal form a barrier which, from both sides, it seems immoral to cross. For how are the ideals of either the Oriental or the Occidental to be sacrificed to what seems a merely sentimental reconciliation, unfounded on any harmony of outlook upon moral issues? Surely it can never be right (say both sides) to prostitute our highest conceptions of moral truth by pandering to people whose standards are so hopelessly degraded!

Here we are at the very root of the problem of racial estrangement. We are faced with the desperate task of discovering a synthesis between two divergent ethical systems—systems rooted not in legal codes, nor in the interpretation of ancient scriptures, but in the qualities ingrained in race and individual through the long course of racial history.

NATIONAL IDIOSYNCRASIES.

If this matter of ethical divergence is at the heart of the race problem, it is at the heart also of the two other great problems of antagonism, the problem of national conflict and the problem of class conflict. Psychologically there may appear to be little justification for speaking of the existence of diverse national characteristics. Actually nation not only differs from nation in "character," but these differences are at the root of national antagonisms.

"In France we make revolutions: in England you make reforms." This saying of Napoleon III's sums up divergent national traits which have been at the root

of numerous conflicts between the two earliest-created nations of the West. In France, the uncompromising pursuit of an abstract ideal, with zealous yet logical single-mindedness. In England, a slow and patient evolving of makeshifts, by which the bad may gradually be improved, but without violent change. Such being their national characteristics, the two nations inevitably fell foul of each other, and developed what appeared to be a natural and secular antagonism. When France stood for absolutism, England stood for aristocratic constitutionalism : and of necessity the two ideals clashed. As inevitably also conflict resulted when France transferred her allegiance to the ideal of revolutionary democracy.

When Germany became a nation, her new national life was marked by a docility to governmental direction which in the hands of unscrupulous rulers inevitably led to conflict with neighbouring States.

Similarly with other instances :—the nations are marked by such differing characteristics that they not only find it exceedingly hard to work together in a world-polity, but are constantly offending each other, and so giving occasion for bitterness and conflict.

Yet these deep-lying causes of antagonism are rooted in the historical development of the nations in question. This fact has only to be recognised to lessen the friction that is caused by such idiosyncrasies. In the case of the individual much may be forgiven to one whose peculiarities are known to be due to ill-health or to bad heredity : so also in the case of the nation, the recognition of the historical causation of national awkwardnesses should

tend very materially to lessen the chances of other nations taking offence at those awkwardnesses. More than this, a generous view will perceive that those very national characteristics which have proved most vexatious in the past are potentially a valuable contribution to the well-being of mankind in the future. Just as both East and West hold ideals of character which, though ^{is} divergent, are each valuable to a full and universal humanity^{is}; so also each great nation possesses as a result of its historical development deeply ingrained characteristics, which may usefully be harnessed to the service of mankind as a whole.

England stands for patient constitutional reform, because in the past she has won progress through the slow development of parliamentary institutions. France stands for devotion to the ideal at all costs—and especially for devotion to the ideal of social and political equality. Germany stands for the disciplined obedience through which alone she was able to attain nationhood. The United States of America stand for a new internationalism founded on readiness to welcome elements from all the warring races and nationalities of old Europe; for thus her strength has been built up. Similarly from all nations, and not least from those which are smallest in size, population or material resources, distinctive contributions will be rendered to the united well-being of mankind; and each such contribution will not only represent the individual heritage received by the nation in question from its historical development in the past, but will also form an interpretation, and if need be a defence, of its distinctive characteristics in the present.

As things are in the world, it is only too easy for a national of one State to return from a visit to a neighbouring State exclaiming that the French, or the Germans, or the English, as the case may be, are all quite hopelessly "outsiders," and that sooner or later nothing but war can relieve the tension between creatures so entirely diverse as the citizens of his own land and those of the neighbouring land. But when mankind has reached a more genuinely international mind, these differences, which to-day are so grievously annoying, and so abundantly productive of international friction and hatred, will be seen in their true light, as constructive variations—the outward and visible sign of a capacity for making a distinctive contribution to the well-being of mankind as a whole.

What is needed is the creation of the genuinely international mind—a willingness to recognise the good points in other peoples, and to think of them, both individually and corporately, as brethren of our own, whose different characteristics are not meaninglessly offensive and odious, but are historically interesting, and may perhaps be incalculably valuable in the future to the welfare of the whole family of humanity.

There are three ways in which a stranger may be regarded. He may stir in men's minds an instinctive hostility, so that he is greeted with brickbats; or the sight of him may stimulate men's acquisitive instinct, so that they court him for the personal profit which they may be able to make out of him; or he may be genuinely welcomed, because he is of interest, because he represents a new type of mankind, because those who are believers

in and workers for the race as a whole rejoice at the opportunity of discovering what a new type of human being may have to contribute to the commonwealth of humanity.

In the modern world the great mass of mankind is still in the first of these three stages. Strangers stir in their minds an instinctive antipathy. They are "foreign devils." Certain powerful elements have no doubt passed on to the second stage, but this is ethically little of an improvement on the first, and from the point of view of international well-being is almost equally liable to provoke friction and conflict.¹

The hope of the future lies in the widespread creation amongst the populations of the world of the third type of mind with regard to strangers, so that they may be regarded as potential allies in the cause of humanity as a whole, their very idiosyncrasies being matter of interest because they represent characteristics which may tend to the advantage of the universal family of mankind.

As things are to-day, the creation of this international mind is grievously retarded, indeed is rendered almost impossible, by the existence of a great variety of national

¹ There is a certain school of internationalism which insists on the economic unity of mankind, and emphasises the dislocation of trade which results from international antagonism. It may well be doubted whether an internationalism which founds itself on the appeal to motives so low will ever be of much benefit to humanity. It amounts to saying that we must love our neighbours for the sake of what we personally may be able to make out of them. As has been rightly observed with regard to this economic internationalism, "It is true that war does not pay, but this is the only good thing which can be said about war."

cults, which (as has already been observed) form the true religion of modern nationalism. The allegiance of Europe is given, not to the universal God, but to a variety of national deities, each known as the Fatherland, and each worshipped in a truly religious spirit expressing itself through a complete readiness to die for the object adored. Therefore, as an almost essential element in these national cults, the followers of other rival cults are hated just for those very marks of difference which draw attention to their alienhood, and which would, if an international mind existed, be welcomed as forming a potential enrichment of humanity as a whole. Amongst the ancient Jews the Philistine was hated precisely because of those peculiarities which were the mark of his belonging to an alien religion and an alien race. So also to-day, in the modern uneasy community of nations, the alien is hated with what becomes a form of the *odium theologicum* just because of his national characteristics—the outward sign of a differing national and therefore religious allegiance.

In other words, we are brought back once more to the conclusion that the problem of international rivalry and hatred is at heart a religious problem. The conflict between nationalism and internationalism is a conflict between false religion and true. The international mind, which is the one hope of the future, can only be created through that enlightening of men's spirits, and that enabling of men's wills, which is the fruit of devotion of heart and soul to the international ideal of a Universal God.

CLASS IDIOSYNCRASIES.

TO return to our consideration of the manner in which diverse ethical standards, in themselves derived from diverse historical development in the past, affect the threefold antagonism which threatens disaster to the modern world :—

We have already considered the influence of this ethical diversity in regard to the race problem and the problem of national antagonism. There remains the problem of class antagonism. Here again a very large amount of the existing friction is due to the fact that the diversity of historical development between class and class in the past has produced a radical divergence of ethical standard and practice in the present. As a result, it is a very exceptional individual who can live for long in close contact with the members of a class different from his own without coming to feel disgust rise within him at what he will almost inevitably begin to regard as their defiance of the standards of decent living. Hence it is that to the workman the employer too often appears to be a monster of arrogant selfishness, whilst to the employer the workman seems an unprincipled extorter of large wages for little work.

To a point of view which is really that of Reconciliation it will be clear that both sides have their distinctive virtues. The rich man has his wisdom and his capacity for hard-working management of great concerns. The poor man is often extraordinarily generous to his fellows when they are in distress, and has a magnificent capacity

for patient endurance. In each case the type of character which has been evolved, even where it is most objectionable, is largely to be explained as the outcome of past development of the class in question, and also as conditioned to a very considerable extent by the environment in which life is lived. In other words, the soldier of Reconciliation will see in both employer and employed characteristics whose offensive aspects are to be understood in the light of objective facts, whilst their admirable elements are to be valued as forming a contribution to the ethical heritage of the race as a whole.

Here again it is obvious that the great task of Reconciliation, apart from the essential enterprise of righting wrong conditions which lead to the development of evil characteristics, is the task of creating in both camps an impartial mind, which shall be able to see beyond the conflict both to the causes of what is felt to be offensive and evil in the other class, and to the existence and ultimate significance of what is felt to be good.

The creation of this impartial mind is an enterprise essentially religious in character, and an enterprise only to be undertaken in the spirit of, and through devotion to, the Master of Reconciliation himself; for the barriers of inter-class prejudice and antagonism will only be broken down as men become more and more like him who was not only the guest of rich men, such as Simon the Pharisee, but was also the friend of the destitute and outcast, and who took as his models not only the rich father of the Prodigal Son, but also the despised Samaritan and the detested tax-gatherer.

THE UNIVERSAL MIND.

Christ and Christ alone can help mankind to the universal mind. He alone can reveal to men, and help them to appropriate to the service of humanity, the good in every individual, every race, every nation, every class. He alone can mobilise the forces of good will in the world, and repeat to-day the miracles of Reconciliation which have been achieved by his followers in the past. If a vivid realisation of the meaning of Christ for their own time enabled Wilberforce to break the Slave Trade, Shaftesbury to rescue the child-victims of the Industrial Revolution, and Elizabeth Fry to revolutionise the prisons, a vivid realisation of the meaning of Christ for the modern world can show Frenchman and German, Indian and English, bourgeois capitalist and proletarian, the good in each other, and enable all of them to work together for the welfare of humanity as a whole.

This is the one hope of the future. There is no other way except Christ's way of Reconciliation. There is no other loyalty except the loyalty to Christ. He only can save mankind. And the time is short. "In Christ Europe and Asia, the East and the West, may hope to find harmony and unity. . . . We Asiatics invite the nations of the West to a spiritual alliance and an international federation upon no other ground than that of Christ's atonement. In his name let us forgive and forget the hostilities of centuries, and in his name shake hands with each other with true brotherly love." ¹

¹ Keshab Chandra Sen.

Christ is on the side of the downtrodden. He himself belonged to a subject nationality, and to one which for centuries had been barbarously oppressed. He himself was a poor man : he would have been called to-day one of the dispossessed : he said "Blessed are ye that are poor," and "Woe unto you that are rich." He himself was an Asiatic, a coloured man. There is no community that feels itself to be despised, ostracised, exploited, no individual who knows himself to be denied his rights to a full life, but Christ can sympathise with and help that individual or that community—not as a spectator from outside, but as one who has borne the worst himself.

Yet Christ is the Lord of Reconciliation. In spite of his membership of an oppressed nation, a struggling class, a despised race, he stood unflinchingly for the conquest of hatred in every sphere. He steadfastly refused to countenance even the most moderate expressions of resentment and antagonism. And he showed the only way in which hatred can be banished, the way of that self-sacrificing love which gladly takes upon itself the worst that hatred can do.

THE PROBLEM OF PERSONAL DETERIORATION.

There is another problem which faces the soldier of Reconciliation in his effort to live a life after the manner of Christ amongst those of a different nationality, class or race from his own. It is a problem which he will find at times a source of great discouragement. Before he has been at his work for long he will be led more and more definitely to suspect that he is beginning to deteriorate

in spirit and character. He will find that (probably as a result of living amongst people whose moral standards, as we have just noticed, are different from his own) his faith in human nature and his confidence in the divine possibilities in every human soul are becoming weakened. He will find certain faults, which seem very dreadful to one who has had his upbringing, appallingly common amongst the people whom he is trying to serve, and regarded perhaps very lightly. He will feel that he is almost compelled to compromise with his ideals in consequence : and the compromise will appear to him to be inherently base and defiling. He will not improbably find himself growing mean, suspicious and narrow-minded, because he has almost begun to doubt the possibility of anyone around him being free from the faults which, to one trained as he has been trained, seem so serious. He will find perhaps that by some strange psychological influence the people amongst whom he is living begin to grate upon him. They are uncongenial to his temperament. He becomes more and more lonely, and yet unable to make real friendships amongst those whom in his higher moments he genuinely desires to serve. Side by side with this process of degeneration (for such instinctively he feels it to be) there will go a slackening of his spiritual life. His times of devotion will become a dull drudgery. He will feel his soul shrivelling up, and becoming small and ugly. The world will have begun to lose its beauty and joy. Youth will have gone, and twisted old age be gaining upon him with cruel speed.

This may seem a morbid picture ; but there can have been few soldiers of Reconciliation who have done good work in the past and who have not suffered, and suffered at times acutely, in the way just described. Shaftesbury, for instance, wrote thus : “ I am worn out by this dull, monotonous, fruitless occupation. Nervous fatigue is often the consequence of unbroken application. Yet what can I do ? If I go on, I must endure this loss of health and time ; if I desist, and reply to no letters, the wrath I excite, the abuse, the invective, the assertions that ‘ I am no Christian,’ are terrible. For myself I mind not ; but I do shrink from causing by any self-care and self-indulgence evil speech and evil feelings towards my order or my profession. I have now, at least, a hundred letters unanswered ; and yet have not had leisure to do one stitch of private business, enjoy barely an hour of recreation, nothing on public affairs, and two books I have desired to look at still unopened. *My mind is as dry as a gravel road, and my nerves are sensitive and harsh as wires.*”¹

This type of lament over the feeling of on-coming degeneration might probably be fairly closely paralleled from the private writings of all the great soldiers of Reconciliation. The work costs, and costs bitterly. One cause of this costliness of Reconciliation has been suggested already—the fact that the work must be done in contact with people whose moral standards are, for reasons of historical development, radically different from

¹ Quoted in Hammond, *Lord Shaftesbury*, p. 129 ; italics not in original.

those of the reconciler himself. Another cause is suggested by the quotation from Shaftesbury's diary given above. Very frequently indeed the effort for Reconciliation means serious and continual overwork, and this has its inevitable effect.

But whatever the cause of degeneration may be, there are few who have undertaken this great task of Reconciliation without coming to know in their hearts, sooner or later, that the degeneration has been a fact. And those who have done the greatest work for Reconciliation have been most conscious of the cost of that work upon their own lives.

Thus the true soldier of Reconciliation must face up to the fact that the enterprise to which he has dedicated his life will in all probability cost him youth, health, friends, ideals—perhaps even his sense of the 'nearness of God and of the sovereign beauty of Jesus Christ : for there have been plenty of reconcilers in the past for whom the cost was not less than this. In calling men to follow himself in the hard path of Reconciliation, Christ has called them to a complete and entire sacrifice. It is not of the slightest use for anyone to resolve to become a soldier of Reconciliation unless he is fully prepared to sacrifice *everything*, even his soul's life itself, in the service of humanity and in discipleship to him who at the end cried, "My God, my God, why hast thou forsaken me?" In any case the soldier of Reconciliation will come back with his scars thick upon him, and maimed and stunted. He must be prepared to face anything for Christ's sake, even the loss of Christ himself—or the loss

of that conscious realisation of Christ's presence which is the very breath of life to the believing soul. He must be prepared to follow Christ to the bitter end, even to the loss of contact with the Divine, in his zeal to imitate Christ's self-identification with those who are hated and despised. After all, it does not matter much what happens to the individual soldier of Reconciliation in this world or any other. But it does matter enormously that the Kingdom of Reconciliation should come on earth.

It is of little avail for us to comfort ourselves, in this connection, with the thought that even though we may sacrifice our own spiritual life, the debt will somehow be made up to us in the next world, because of the motive which led to our original sacrifice. The soldier of Reconciliation will discover, almost as soon as he is settled down to his work amongst a people of different race, class or nationality to his own, how exceedingly minute an item in his spiritual career was the original decision to devote his life to the cause of Reconciliation, and how infinitely more important in the sight of God than that single initial decision are the constant failures which he makes, day after day, in the attempt to follow Christ and to use the methods of Christ in his work amongst the people whom he has come to serve.

The first rich glow of idealism, the first enraptured acceptance of the motive of self-renunciation and of reconciliation, soon passes away, and is too often succeeded by decay and deadness of soul, against which it seems almost useless to struggle, so long as one is in such an unfavourable environment.

There is only one solution to this problem of spiritual degeneration, namely that the soldier of Reconciliation should, from the very beginning, recognise the possibility that he may be called upon to pay even with the life of his soul for the conquest of hatred, and that he should be willing even for that sacrifice on behalf of God's needy world.

THE METHOD OF FRIENDSHIP.

Every man must decide for himself just what form his own personal share in the warfare of Reconciliation should take. There are some great souls, like Father Damien (to name only one great Reconciler, and only one sphere of Reconciliation) who follow Christ all the way in his self-identification with the lost, and take up the Cross in a manner which may well make the rest of us thank God for their example and be ashamed. There are men and women living now, in the slums of White-chapel or of Calcutta, or amongst the destitute in China or Chicago, whose whole life, waking and sleeping, is a continual living-out of Christ's principle of self-identification with the despised and the lost in the cause of Reconciliation. Each man must seek and follow the guidance of God's Spirit in his own heart with regard to the manner and extent of his copying such examples, remembering that the one supremely important thing is that he should keep to his practice of the Presence of God, and to his study of the Incarnation, without which his service, wherever it may be, is fated inevitably to become a heartless drudgery.

In the attempt to live out Christ's purpose of Reconciliation for mankind there is one method which is of greater importance than any other—namely the method of friendship, Christ's own characteristic method of dealing with men. Christ worked with his hands amongst the companions of his village-life : he taught the common people by his matchless parables : he went far and wide over the country-side seeking out the sick and healing them : wherever he met pride and hypocrisy he condemned them scathingly : and all these activities made their impression upon the minds of those amongst whom he was working. But it was his friendship more than anything else that won men for the Kingdom of Reconciliation. The quiet friendly call to the fishermen on the lake shore : the summons to Matthew at the receipt of custom : the frank and cheerful greeting to Zacchaeus up in his sycamore-tree, and the stay in his house which followed : the days spent in the houses of the outcast Samaritans at Sychar : the three years of patient friendliness to the weak and unsatisfactory disciples : the gracious friendly sympathy shown to the woman with the alabaster box and to the woman taken in adultery : the scornful taunt of the Pharisees that here was the friend of publicans and sinners : the unsuccessful invitation to the rich young ruler that he should join the new fellowship : the parable of the Good Samaritan, that of the Prodigal Son, and especially that of the Sheep and the Goats—all these and many other instances spring to the mind at once. They all demonstrate the sovereign efficacy of Christ's friendship as an engine for the founding of the Kingdom

of Reconciliation, that Kingdom in which every man dwells in love and harmony with every other man and with God himself.

This matter of friendship is one in which many who have a genuine desire to be soldiers of Reconciliation come to most lamentable failure. We tend to be masters and leaders, instead of friends and brothers and servants of those whom we are striving to help. We love to organise and run institutions, to regulate our service for mankind by the clanging of a bell, to invent and perfect a cosy systematised life of our own, which allows us certain periods of leisure and recreation, and time for study, and so forth—all excellent things, but so elaborately provided for as to crowd out of our lives, too often, all opportunity for real friendship with the people to whom we would bring the message of Reconciliation—that message which cannot be delivered in words, but only in friendly lives.

People come to us at the wrong time, when we are busy, when we are studying, when we are resting, when we are eating. Very soon we begin to lose the capacity for any genuine friendship; and once that capacity has begun to disappear, it disappears very fast. Our souls shrivel up. We become miserable recluses, or soulless system-mongers. Of how many modern soldiers of Reconciliation could it be said that they are the friends of publicans and sinners (or their present-day equivalent)? Too often indeed we are not the friends of anyone.

In the East one of the traditions which has come down from the long centuries of purely personal government

has been the tradition of accessibility. It is recorded of this and that great monarch of the past that any one of his subjects could approach him quite freely with petitions of any kind, at any hour of the day or night. In India it became a practice of the Moghul Emperors that they should show themselves to the people twice every day of their lives, and in such a way that, if needful, petitions might be brought to them freely. The most popular and efficient of the modern rulers of India are moreover those who are at especial pains to keep up at any rate the spirit of this tradition, and to make themselves accessible to the people, even to the poorest and most ignorant, at any time. It is surprising, for instance, to see how freely the people come to talk over their prospects and their troubles with a good District Officer, and how friendly are the relations existing between him and them.

This sort of thing must be characteristic of every agent of Reconciliation. He must at all costs beware of the danger of becoming a mere machine for the turning out of a certain amount of so-called "service" each day, on a certain definitely regulated system. He must remember that men are more important than any system. He must be on terms of cheery and un-selfconscious good-fellowship with the people amongst whom he lives. His house must be always open to them. He must always have a minute or two to spare (however busy he may happen to be) for any who need his help or who desire to test and share his friendship.

Even in his periods of recreation the true soldier of Reconciliation will be at his task. He will not pay much

heed to those who say that, after hard and protracted work amongst the members of another race or nation or class, they must have their times of recreation to themselves or in company with members of their own community. It is often possible to come much closer to the people whom we would serve in these times of recreation and relaxation than in the strain of ordinary work. And it is a thousand pities—a very serious weakening of a man's usefulness—if he chooses, for what are after all somewhat selfish reasons, to neglect the opportunities thus offered.

It is said of the late Dr. William Miller, the famous head of the Madras Christian College, and one of the most successful of all soldiers of Reconciliation in the sphere of racial relationships, that he knew by sight and by name almost every one of the many thousands of Indian students who had passed through his College. Moreover, he was so fond of his students that he built a house for them up in the hills next to his own holiday home (for he was a man of some wealth), and there he used to invite them in batches as his guests during the holidays, in order that he might get to know them better and have the opportunity of making them happy.

Such a faculty for making and remembering friends is one of the greatest assets which the soldier of Reconciliation can possess, in whatever sphere he may happen to be working. To a certain extent the memory side of it may be developed in oneself. Miller, for instance, is said constantly to have kept with him a small pocket-book in which he had entered details about his past students (details which he took great care to keep up to date);

and in odd moments he would constantly refresh his mind on these personal details. His example shows how a faculty for friendship, given the good will behind it, may in certain respects be trained in oneself.

But the whole thing will of course be useless and ridiculous if it is not built on a genuine love for the people amongst whom one's service is set. And such a love can come only from the practice of the Presence of God, and from a constant and unfailing fellowship with Christ.

CHAPTER SIX

THE HOME AS AN AGENCY OF RECONCILIATION

CHRIST AND HOME-LIFE.

In the last two chapters we have considered from various points of view the work of the individual soldier of Reconciliation. We have dealt with his task of self-preparation, and with certain problems which he will find himself called upon to face, in whatever sphere he is working. We have also studied certain methods of work which he will have to adopt, especially the method of friendship. We have noticed over and over again the essential necessity of quiet devotion in his life—of the practice of the Presence of God ; since without this his work for Reconciliation will degenerate into a barren and meaningless drudgery.

But it is of the very essence of the enterprise of Reconciliation that (apart from certain exceptional cases of pioneer work) it should not be undertaken alone. It is essentially a co-operative effort.

Christ himself laid very great emphasis upon group-life under various aspects. He spent the last portion of his ministry very largely upon the training of a little group of disciples. And he declared, "Where two or three are gathered together in my name, there am I in the midst of them."

If one comes to think over this promise about the two or three, it is fairly obvious that the normal environment in which it may be expected to be fulfilled, day after day, is that of the Christian home. There two or three are gathered together every day of their lives and (if it is a genuinely Christian home) they are gathered together in Christ's name. The Christian home is thus the primary unit for the experience of the fellowship of Christ, and (being such) it is the power-house of Reconciliation—the natural soil for the growth of the character and spirit which come from a daily communion with Christ, and which work as leaven in the world, with revolutionary and explosive force, for the founding of the Kingdom of Reconciliation.

It is instructive in this connection to consider what an immense influence his own home-life at Nazareth must have had upon the developing religious consciousness of Christ, if he was human in any sense of that term which does not make of it a meaningless mockery. Jewish home-life in that age was not especially elevated. According to one school of religious thought a man could, for instance, divorce his wife if she cooked his dinner badly. But the home at Nazareth must from the beginning have shone like a star for Reconciliation. We think and speak much of Mary in this connection ; and rightly so. But Joseph's character must have had something to do with the fact that Christ grew up with the ideals of fatherhood which he possessed—and Jewish fatherhood was not as a rule an especially tender kind of fatherhood. We know little about Joseph, but we can

gather many hints of what he must have been like from the workings of Christ's mind in later life, from the fashion (for instance) in which, at the crisis of his agony in the Garden, when the fate of humanity hung upon the decision that was to be made, he called upon his Father in Heaven with deep anguish of spirit, and instinctively used the same vernacular term—Abba—which had been used for Joseph thirty years before in the home at Nazareth. It is not perhaps too fanciful to believe also that the matchless portrait of the father of the Prodigal Son—that portrait which has done more than anything else, spoken or written, to show to mankind the true nature of God—was inspired in part at least by memories of the fashion in which Joseph had been wont to treat some of the younger brothers in that same home.

In short, this is the highest glory of the high calling of home-life—the fact that the Eternal God was incarnate in and through a human home, and that Christ's conceptions and teachings about the relations of God with man show many traces of his personal experience with regard to what must have been an all-but-perfect home-life.

Again, in Christ's attitude towards and treatment of children there is supremely high sanctity given to the home. In the endeavour to express to men the inexpressible truth of the Love of God, Christ not only took a human home-relationship, the conception of Fatherhood, as the best possible interpretation of God's relationship to human souls ; but he also chose the child in the home as providing the most perfect emblem comprehensible to man of the attitude of the trusting soul towards God.

“Verily I say unto you that except ye become as little children ye shall in no wise enter into the Kingdom of Heaven.” . . . “And he took a little child, and set him in the midst of them.” . . . “Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.”

The recorded sayings and actions of Jesus Christ ring with a profound affection for and appreciation of childhood—not a sentimental emotion like that of Swinburne, but a deep-going love, a love founded in the knowledge that in the simplicity, unaffectedness and humility of true childhood, and above all in its trustfulness, is to be found an attitude of soul which is rare enough amongst adults in this world, but which is entirely necessary to anyone who would see God, and please him, and serve him aright in the world-wide unending effort of Reconciliation.

Alone amongst the great teachers of mankind Christ perceived the divine worth of childhood. His own divine love is never more faultlessly exemplified than when he is showing his love for little children. His divine compassion is never more perfect than when he welcomes the children to his comradeship. His sense of righteousness and justice is never more strongly expressed than when he condemns with fierce anger the man who causes one of these little ones to stumble. His insight into truth is never more piercingly keen than when he teaches the great fact that childhood and the child-spirit are worth far more in the sight of God than all that man is wont to regard as piety and religion.

Christ, the Friend of little children, is the Godhead most fully and perfectly incarnate. And it is in home-life, the home-life of happy childhood, that Christ can be most fittingly and perfectly known by and interpreted to mankind. This may seem a strong statement ; but the constant emphasis of Christ upon the necessity for what may be called the child-virtues, and his insistence upon a child-attitude on the part of every human soul towards God, make it impossible to exaggerate the sacredness and beauty, and the power for the interpretation of God's true nature to men, which lie hidden in ordinary commonplace home-life. God's love for men presupposes the existence of men, and therefore the home as the instrument and nursery of their creation. God chose a humble village home as the vehicle of his incarnation. Christ, the incarnate God, was trained in a home : drew his phraseology—and more than his phraseology, his whole scheme of teaching—regarding the divine nature and perfections from the ordinary relationships and simple incidents of home-life : chose childhood as the fullest expression on earth of the soul's true and ideal attitude towards the Divine : himself loved and associated with and (it may surely be added) drew strength and comfort from, and took refuge in the company of, little children : himself also promised in a peculiar degree his own presence in communion with the little groups (of which the home-group is by far the most common and natural) in which two or three are gathered together in his name.

There is no exaggerating the immense significance which the religion of Jesus Christ did originally, in the

Person of its Founder, and should still, attach to this highest of all callings—this peculiarly and especially consecrated vehicle of God's revelation to man. It is for the soldier of Reconciliation to resolve that, by the grace of God, his own home-life shall be offered to God as a continual sacrament of his interpretation to men, and as an unfailing agency of his purpose of Reconciliation.

That these ideals may be fulfilled, it is of course essential that the life of the home should be built up around the Practice of the Presence of God. There are many ways in which this may be achieved ; and each home which is to be a true power-centre of Reconciliation must choose its own method of joint communion with God. One definite suggestion may perhaps be made, namely that wherever the circumstances permit, or can be made to permit, a little room—a very small one will suffice—should be set apart somewhere in the home for the one purpose of supplying a place where the opportunity for quiet devotion may at any time be obtained. Before long, if it is faithfully and regularly used, this little “ chapel ” (though it may be scarcely bigger than a cupboard) will become the centre of the home's true life, the source of infinite rest and refreshment and peace, the power-house from which goes forth all that the home can do for the interpretation of God to men and for the bringing-in of the Kingdom of Reconciliation.

“ OPTIMI CORRUPTIO PESSIMA.”

It is needful for the soldier of Reconciliation to have the very highest ideals with regard to his home-life, and

also to have very rigorous standards for himself with regard to the manner in which he is going to live up to those ideals. He will remember the saying *optimi corruptio pessima*. He will realise that if the home is the highest and loveliest and most delicate and precious instrument for the interpretation of Christ, that instrument must be kept with scrupulous care from the slightest trace of what might harm it. He will resolve, and daily pray, that his own home-life may be absolutely perfect in the sight of God, so that God may be able to use it (in ways of which the individual home-members will very probably know nothing) for the interpretation of Christ and the founding of the Kingdom.

In this connection nothing short of an ideal of absolute perfection is good enough. Such an ideal must by hypothesis (since it is an ideal of absolute perfection) be God's own ideal for this agency of his self-revelation to men. God must intend that those who are striving to do his own work in his own way should attain his own ideal in home-life and home-relationships.

To take one or two concrete illustrations—the soldier of Reconciliation, who goes out from his home day by day to grapple with the forces of antagonism and hatred in the world of men, will clearly adopt the ideal that in his own home, the power-house of all his activity, there shall never be one ill-tempered or uncharitable word spoken, or one harsh criticism uttered regarding other people. Such things sound impossible, even ridiculous; but if God wills that hatred and enmity should cease, he certainly wills that these things should cease, and

cease first, in this unique vehicle of his own self-expression to mankind. A home-life perfectly united is not only possible but actual in the mind of God ; and what the soldier of Reconciliation has to do is simply by his trust in God to let loose God's omnipotence into these crabbed and crooked lives of earth, in order that God's ideal, God's actuality, may be realised in fact and truth, amidst what is now too often the tragic confusion caused by our folly and sin.

True home-life, if it is founded and built up upon communion with God, will be used by God, in his own mysterious way, for the bringing-in of his Kingdom far off over the world as well as near at hand. The home is a power-house wherein, if its whole existence is consecrated and glorified by the earnest practising of the Presence of God, stores of energy are developed which may work miracles for Christ's cause of Reconciliation in affairs about which we ourselves shall never know, and under circumstances of which we can have no conception. The influence of one true home shall endure all down through future ages, in an undying radiance of redemptive and reconciling love.

On the other hand, if the life of the home has fallen from the ideal, and has been corrupted by hatred and uncharitableness, that home may become a festering source of discord, affecting far more than its own immediate environment in time and place. It may be a source of corruption far down through the future. Everything depends upon our faithfulness to the God-given task of building up, upon the only sure basis of the Practice of

the Presence of God, a home-life which shall be satisfied with nothing short of the absolute ideal.

Home-making, rightly understood, is no narrow restricted sphere, which can have but little usefulness for the Kingdom of God. It is the highest and noblest work of all, establishing Reconciliation not merely in the immediate present, but through an infinite future ; for the home is God's way, not only of revealing himself and his true nature, but of creating character and personality through the right training of childhood. If the home of the soldier of Reconciliation is right before God, even though it be little and obscure and never heard of by men, its influence will be absolutely incalculable for God, far and wide through the earth, and to the most distant ages of time.

In any human relationship which is consecrated day by day through true devotion to God, a real revelation of God himself is mediated to human souls. As we look back, all of us can say that here and there in our lives this has been true in our own experience : that, for instance in the love of mother or father, many years ago, or perhaps in some other form of home-love, we have known God speaking to us and communicating his living truth to our souls. There is no limit to the miracles of redeeming and reconciling grace which he can accomplish in this way. The home may indeed become in itself a daily revelation of his own heart, a daily means of grace, which shall make earth very genuinely and literally heaven. Therefore the soldier of Reconciliation must have the highest possible ideal for his own home-life,

and must enforce upon himself the observance of that ideal.

These things are more especially needful when the service for Reconciliation is performed under conditions of isolation, and amongst those whose national, racial or class characteristics make them very different from the soldier of Reconciliation himself. When people are thrown continually together without the chance of companionship with others of their own ilk, and are engaged in exacting toil of brain and spirit in a climate which is not their own, there are innumerable opportunities every day—through jaded nerves and weary minds and so forth—for the first poisoned darts of misunderstanding, impatience and irritability to find a lodgment in this holy and delicate thing, true home-love.

And once the would-be soldier of Reconciliation has given way before the enemy in this respect, may God help him ! If his home is not in itself a centre of Reconciliation, but rather a poisonous cesspool of strife, his chance of serving God through bringing Reconciliation in the wider things of the world is slender indeed. Little by little the disease and defilement will grow, till what should be the most lovely fruit of the Christian revelation is a thing of horror, from which all who go near it come away sickened and disgusted, having perceived in concentrated operation on that small stage the forces which are rending the whole world asunder.

Nothing less than God's grace, renewed day by day through the Practice of his Presence, burning ever brighter in an unconquerable resolve that come what may the

home-life at least shall be perfect in love, pure from every stain of disagreement and harsh speaking—nothing less than this can keep the home of the soldier of Reconciliation safe from the insidious forces of antagonism which surround him. Nothing else can make it the revelation of the divine Love which God would have it to be. Thus the setting apart of a little room for use as a home “chapel,” and the steady habit of prayer in that room, become more and more essential. The “chapel” is seen to be not only a power-house from which all work for Christ is energised, but a fortress wherein safety may be gained at any time from the assaults of the enemy upon God’s ideal of home-life. It will be a shield and defence to the most beautiful thing in the world.

As the years go by the soldier of Reconciliation will realise more and more clearly that not only his home itself, but everything that he has been able to do for Reconciliation, has been built up round that Fortress, so that his life is like one of those mediæval towns in which the houses cling close around a great castle on a hill-top.

THE USE OF THE HOME AS AN AGENCY OF RECONCILIATION.

If the home-life of the soldier of Reconciliation is built like this, how (it may be asked) can it be used by God for the interpretation of Christ and the founding of the Kingdom of Reconciliation? Is it not in its very nature a thing so delicate and so essentially private that it can never come into active operation in a rough world

for the righting of wrong and the challenging and conquering of the forces of evil ?

First, there is to be reckoned the primary service of the home in the training of those who shall go out from it to found the Kingdom of God in the world. In regard to this the true home will have both as its ideal and as its *raison d'être* the home-life at Nazareth. It exists that lives may be created which shall be, in their small measure, like the life of Christ—lives which shall fill up the sufferings of Christ, carry on his work, give him freedom through his own gracious inward working in men's hearts to bring into existence his Kingdom of Reconciliation.

Secondly, there is the matter of guests and hospitality, especially of course the hospitality which is offered to members of the race or nation or class which the soldier of Reconciliation has come to serve. An almost miraculous amount may be done for Reconciliation by what seems the simplest and most ordinary hospitality, especially in circumstances where two races are living side by side, and where social barriers exist between them. Such hospitality will be remembered long afterwards by those to whom it has been extended, although every word spoken for Reconciliation, and all other reconciling activities, may have been forgotten or discredited in the meantime. Educational work may be looked askance at, as a disguised form of propaganda. Medical service, work for social betterment, even measures of famine relief, may come under the suspicion of paternalism ; but hospitality, the right kind of hospitality—which is simple

and unaffected sharing of the best thing in the world, Christian home-life—will be remembered always for what it really is, generous friendship, in the highest and purest form of that great agency of Reconciliation.

Here, however, a word of caution is needed. There is a hospitality which is an agency of antagonism instead of Reconciliation, a hospitality the recipients of which writhe under a sense of that most infuriating thing, the condescending assumption by the host that his guest, by reason of his race or nationality or class, is axiomatically inferior to himself. Such snobbishness is of course utterly fatal to the possibility that any service for Reconciliation may be wrought by the hospitality in question, however lavish its appurtenances may seem.

Again there is a hospitality which injures instead of advancing the causes of Reconciliation, because it is felt instinctively by the guest to be mechanical. He has been invited by his host because the latter has felt it to be his duty to do a certain amount of entertaining of those belonging to the other race or nation or class, perhaps because he has made up a list of guests to be invited, and is steadily working through it. Such a suspicion that the hospitality offered is mechanical and not spontaneous automatically sterilises its power of bearing any fruit for Reconciliation.

Again, there is a hospitality which, without being either snobbish or mechanical, fails to be effective for Reconciliation by reason of the defects of its own qualities. It is too general, too generous, too readily proffered to all and sundry, so that in process of time it comes to

mean nothing at all—or nothing more than a harmless eccentricity on the part of those who offer it. Moreover this “let-them-all-come” type of hospitality results in grievous detriment to the home-life of those who offer it. They are so outrageously hospitable that they are restless and ill at ease unless they have guests with them. They never get any home-life to themselves. They seem even to dread the possibility of such a thing. The result is the same in the home-sphere as is the result in the individual life when a multitude of activities, regarded as being undertaken *for* God, are allowed to crowd out all opportunity for quiet communion *with* God. Destruction results. The capacity for Reconciliation is sterilised. But the tragedy is worse in the case of the home, in that home-life is a more precious, delicate and holy thing, and more filled with immeasurable capacities for the revelation of God, than any individual life.

The home-life of the true soldier of Reconciliation must be securely founded on quiet conjoint fellowship with God. If this is attained, and only so, hospitality will be the power for good which it should be ; otherwise it will not only be sterile of any contribution to the world-cause of Reconciliation : it will be a definite agency of antagonism.

For true home-life is in the deepest sense of the word sacramental—through it God ministers his own grace, presence and life to the souls of those who love him and serve him ; and if in any way this holy thing is misused, the corruption of the best becomes the worst.

CHAPTER SEVEN

THE GROUP AS AN AGENCY OF RECONCILIATION

GROUP-LOYALTY TO CHRIST.

Such a book as Dr. Macdougall's *Group Mind* reveals to the student how great are the possibilities of increased, even of vastly and miraculously increased, power and activity in any group of men who are under the sway of a common emotion and a common purpose.

In the genuinely Christian group the minds of all its members are bent in one common loyalty before the common Lord : and their individual wills are united in the desire—the passionately held desire—to fulfil Christ's purposes and to establish his Kingdom of Reconciliation.

Therefore it is literally and scientifically true that we may expect seeming miracles of self-sacrifice and triumphant love to be achieved by Christ's Spirit working through groups of those who are met together in his name and for the fulfilment of his will.

If, however, such expectations are to be realised, we have need of a far deeper spirit of corporate devotion to Christ himself. We have much talk in our modern world about Christian principles and their application ; but we have also a lack of conviction regarding the unique beauty, love and reality of Christ, and (as a necessary consequence) a weakened emphasis upon the personality

and the Fatherhood of God. There is probably a real danger amongst religious people to-day that, in consequence perhaps of an over-development of the intellect, they should neglect the right cultivation of the great driving motives of loyalty and love towards Christ, without which Christian service will be a weariness to themselves and a failure in regard to others.

Nothing is possible for Christ and for Reconciliation, either in the individual life, or in home-life, or in group-life, except through the continual practice of the Presence of the God revealed in Jesus Christ. Nothing is possible except through a continual drawing closer to Christ in devotion, in will and in practice. Nothing is possible except through the deliberate and patient effort of our wills to place ourselves at Christ's feet, to be his men, to serve him as his slaves, to give all that we have and are to the following of his example and the founding of his Kingdom. Without this active and passionate loyalty to Christ we can do nothing, either as individuals or in groups.

Therefore we must cling with the grip of a drowning man to those precious moments of individual and corporate communion. For some this will mean getting up long before dawn. For some it will mean the deliberate paring away of forms of work which appear promising and fruitful, but which have been found to interfere with the practice of communion with God. At whatever cost, the sacrifice—which is no sacrifice at all—must loyally be made, that the greatest of all joys may be experienced, the joy of putting the soul day by day alongside that

Master-soul, the joy of stepping clear in a moment from the hold of the world upon our spirits, and of renewing in communion with our Friend that heavenly life which means power for Reconciliation on behalf of the world around us.

LOYALTY WITHIN THE GROUP.

There is perhaps no more discouraging thing on earth than the spectacle of a company of men and women who have set out in Christ's name to work for his Kingdom, and have then through lack of charity and mutual loyalty lost their love for and their realisation of their Master himself. It is impossible to exaggerate the appalling tragedy of a condition of affairs in which those who have embarked upon the titanic campaign of Reconciliation, and who should still be a group gathered in mutual trust around their Master, have thus fallen away from their ideal, have allowed the forces of hatred and antagonism to find a footing right in the citadel of their own group-life, and have thereby become a signal instance of the triumph of evil over good.

Yet this tragedy has happened, and has not happened once or twice only. There have been many groups of the soldiers of Reconciliation who in this way—through the mere fact of mutual estrangement and antagonism—have deserted their Master wholesale and have enlisted under the enemy. It does not do to dwell on this kind of denial of Christ. It is too shameful and loathsome even to be named, but it will serve to emphasise a thing that is of the very first importance in all service for

Reconciliation, the need for the scrupulous preservation of group-loyalty amongst those who are working closely in association. And this, of course, implies the scrupulous preservation of the habit of group-prayer.

The ideal group-life is not kept up without a certain amount of effort. If the presence of Christ in the midst is to be realised it must obviously be sought for. There must be a "midst" in which Christ may be found. The group must meet for the common experience of Christ. In the monotonous grind of everyday work this is not by any means as easy as it may sound, especially when, human nature being what it is, there are difficulties to be experienced in seeing eye to eye even with the largest-hearted fellow-workers. But, if we in our slackness and folly will only give him the opportunity, Christ can and will gloriously triumph over all difficulties, and make known his Presence in the fullest and most wonderful way within the group-life.

If this is to be so, there is another most important pre-condition, besides that of common devotion. There is a continual and (from the point of view of service for Reconciliation) entirely fatal temptation, affecting even the most loyal of soldiers of Reconciliation, to criticise and talk over behind their backs, in an uncharitable spirit, those with whom they are brought constantly in contact. It is pre-eminently necessary that this temptation should be fought and conquered; for otherwise the group-life, the group-usefulness, and the group-experience of the fullness of Christ are inevitably doomed. The soldier of Reconciliation must be rigorously severe with

himself in this matter. He must never allow one solitary word of uncharitable criticism to escape his lips, even in the most complete privacy and under the most extreme provocation. The pestilent habits of backbiting and slander grow at an appalling rate under the conditions of service for Reconciliation amongst people of another class, nation or race. Those habits must be rooted out from the very beginning ; for otherwise nothing but disastrous corruption can come from the group in question.

GROUP-FREEDOM.

In a group which is really centred round Christ, nourished on joint communion with him, and genuinely loyal in speech and thought, there will be a maximum amount of freedom accorded to each individual to follow his own bent and to work out his own "concerns" ; yet all will be directed and harmonised in a spirit of reasonableness and of tolerant give-and-take, springing from the common loyalty to the group itself and to its Master. This spirit will prevent any single member of the group abusing his freedom by taking his own way in a headstrong fashion which would be against the common feeling of the group as a whole, and would imperil its unity and its usefulness for Christ. For each individual will realise instinctively the possibility that any course of action he may propose would injure the group in these respects ; and his loyalty to the group and to Christ will prevent his pushing too hard in any direction or in any manner calculated to involve obstinacy and undue self-assertion on his part. Thus there will be a true harmony and balance

established between individual liberty and group-loyalty ; and Christ will be glorified both through the group, and through the individual activities of the members of the group.

If this spirit controls all sides of the group-life, social, recreational, administrative, devotional, there will result a marvellous, even a miraculous, power for revealing Christ and for bringing about Reconciliation. The group will be an engine to the hand of God, and an engine whose power and effectiveness it is impossible to limit ; for it will be linked to an inexhaustible and omnipotent Supply.

There is no need to point out what has been effected for Reconciliation by group-life in the past. The disciples themselves formed such a group, and a group whose constituent members, judged by their individual character and ability during the time when their Master was with them, were men of very mediocre quality. Yet though as single units they were fools, knaves and cowards, by their companionship with Christ during his earthly ministry, by their united devotion to the ever-living Christ after Pentecost, and by their corporate assimilation of his Spirit, they were made able to change the world. There was no limit to the power of that early Christian group, because they were united in Christ. Therefore they became the triumphant leaders of a cause which knew no distinction of male or female, Greek, Roman or Jew, bond or free. They were able to go forth amongst men and to work miracles in founding the Kingdom of Reconciliation, because they were united in Christ.

In a group inspired by this spirit of common loyalty to Christ, not only is individual freedom combined with a realisation of effective group-power at work behind the free efforts of each individual, but there are attainable heights of spiritual experience which can never be reached except through joint communion. As such a group waits silently together in an act of united consecration to Christ, the soul of each individual member of the group turned inward to the living God, there is attained a vision of reality, and a sweetness of joyful experience of God's love, which is impossible for the individual soul, however devout.

And if the group is right at heart, it will be found that, as it meets regularly in this spirit and atmosphere, there is built up in the group as a whole and in its individual members a type of life and character which is able of itself (quite apart from any activities or speeches or institutions) to do great things for Christ and for Reconciliation, and to spread in all directions—perhaps far beyond the ken of any immediate contact—the spirit of peace and good will.

This is the ideal for the group-life of Reconciliation ; and it is for the individual group-member to see to it that the group as a whole is never satisfied with anything less than this ideal. Our group-life must be absolutely perfect for Christ. We cannot afford a single stain upon that perfection—a single disloyal word or thought. Each member of the group will resolve that he at least will never be responsible for the least injury to the precious thing which God has committed to his charge—member-

ship in a company of people gathered in Christ's name to work for his Kingdom of Reconciliation.

THE EXAMPLE OF THE EARLY CHRISTIAN GROUP-LIFE.

As we look at the example of the early Christian group, we find three interesting characteristics of its common life. The members of the group held their property in common. They had their meals in common. They frequently prayed together.

In approaching the question how far it may be right to follow the example thus set, we shall recognise at the outset that there is one form of group-life, namely the home, in which (if it makes any attempt at being a Christian home) these conditions are almost automatically fulfilled. This will lead us once more to the conclusion that family-life provides the most obvious and the most valuable basis for the corporate following of Christ. It will also, incidentally, show us that group-life will be best and most Christian when it is an enlargement of family-life, a federation of homes.

We have already considered the fact that the primary Christian group is the home, which forms the environment wherein we may most confidently expect that Christ will be revealed to those who are met together in his name. In family meals, in the joint family purse, and in family devotion, we have naturally and automatically reproduced the three distinctive marks of the most typical and powerful of all historical Christian groups, that of the disciples after Pentecost. In these respects

every Christian home unquestionably starts with an immense advantage over all other forms of Christian association. But no company of soldiers of Reconciliation will be content unless they can in some measure reproduce in their corporate group-life also these marks of the early Christian group-life. How can this be done ?

With one of the three, the necessity of common prayer, we have dealt already. Without it there can be no Christian group-life at all. With regard to the second, the habit of having meals in common, it will probably be the custom for the members of the group, naturally and almost automatically, to entertain each other frequently. Apart from this, most such groups will be likely to feel that some occasion is needful, perhaps once a week, on which they can meet together for recreation and a common meal, for which each household takes the responsibility in turn. Such a custom they will find to be of the highest value in cementing the fellowship, which otherwise may tend to grow loose in the wear-and-tear of everyday life and the pressure of urgent work.

There are many, of course, who hold that the Christian group should take all its meals in common, as is the practice of Roman Catholic communities. It may be doubted, however, whether such a course is wise at any time, because personal contact becomes under such conditions too close, and (especially when members of the group are tired or unwell, and are living under the strain of an unfamiliar climate) the mere closeness of association is apt to lead to unnecessary friction. More-

over, when the group is made up of different families it is a course which clearly cannot be adopted.

Be this as it may, it is undoubtedly true that if the members of the group do not take the trouble to meet fairly frequently for joint recreation and a common meal, however simple, there is something seriously wrong with the group-life. Under right conditions such simple forms of fellowship will be regarded not merely as natural but as the highest pleasure, and nothing but the most pressing work will be allowed to interfere with them.

With regard to the question of the common purse we are on much more difficult ground. Protestant Christians seem as a rule to be far too thoroughly individualised, or too acquisitive, to work such a plan with success. The experience of sundry socialistic and other communities, which have for a time used a common purse and have then broken violently asunder, is anything but encouraging. But it scarcely needs saying that magnificent work for Christ and for Reconciliation is being done by Anglo-Catholic and Roman Catholic communities, in which all property is held in common, the individual members possessing nothing of their own. In face of the practical successfulness of such Brotherhoods and Sisterhoods, whose members in many cases live right amongst the people they would serve, so that every moment of their existence is laid out to high advantage in the service of Christ and of his little ones, there is little for us Protestants to do but to hide our heads in shame, and to confess that we fail in this respect because we

are worse Christians than these others. Whilst freely acknowledging this, we may, however, claim a certain amount of excuse for ourselves in the fact that the conditions of home-life, which we know to be the highest life of all, make the institution of a common purse for the Christian group exceedingly difficult.

THE IDEALS OF GROUP-LIFE.

In the course of this chapter various problems have been discussed which may seem to be of minor importance in view of the immense significance of the warfare of Reconciliation far and wide through the world. Yet in reality these problems of group-life are at the very heart of the whole enterprise of Reconciliation. If the life of the group is not sweet and good, charitable and united, the group as a whole and the individual members of the group will fail to achieve Christ's will for Reconciliation. If we cannot live in peace and unity with those of our own vocation, those who have heard and answered like ourselves the urgent call of the common Master of us all for soldiers to fight his battles of good will, it is perfectly evident that we are unfitted for our vocation. On the other hand, if the life of the group is right in the sight of God, there is, as we have seen, no limit to be set to the power and splendour of the service which it may achieve for Christ. There is a sense in which the revelation of God, and the experience of God's presence and power, are more plainly vouchsafed to a community than to any single individual. There is a sense also in which the life of God may be re-born more evidently

and effectively in a community than in an individual. Again, God's Will is more certainly made known to a body of people unitedly waiting before him in lowly subjection of heart than to any single disciple, however devoted.

Therefore we may rightly believe that, in spite of the immense services which in the past have been rendered for Christ and for Reconciliation by this small group of Christians and by that, in circumstances as diverse as those of the primitive monastic communities which evangelised the barbarians, and those of the Clapham Sect which helped Wilberforce to break the Slave Trade, the world has yet to see what God can do through group-loyalty and group-enthusiasm for the founding of his Kingdom of love and good will. Each little group of the soldiers of Reconciliation, however isolated, however beset with difficulties, opposition, indifference, must hold to the ideal that through its joint life God may be able to achieve greater miracles for Reconciliation than he has ever achieved before.

CHAPTER EIGHT

THE INSTITUTION AS AN AGENCY OF RECONCILIATION

LANGUAGE DIFFICULTIES

There is an intensely real and practical difficulty which faces the soldier of Reconciliation from the very beginning of his life-work, and that is the difficulty of language. If his task is to attempt to bring good will instead of hatred into the relationships of estranged and quarrelsome nations and races, he will find for long that he is separated by an impassable barrier from those whom he would serve, because he cannot understand their speech. Thereafter through years of patient study he will perpetually realise that the more he learns the less he knows. He may understand the vocabulary and the grammar of the people around him, but this very understanding will seem merely to make darkness visible—to show him how hopelessly far he is from comprehending the way in which their minds work and the inner nature of their character. He will discover that learning the language of another race or nation means infinitely more than becoming proficient in a foreign tongue. It is thinking oneself into strange ways of thought, learning to appreciate fresh ideals, seeing things with alien eyes. It is a lifelong process of the sympathetic placing of

oneself alongside those in whom one would learn to see, as Christ saw in every man, the true ideal manhood—those in whom one would help to bring that ideal towards actuality, as Christ did in all whom he touched.

All that has just been said, with the exception of the first mechanical labour of learning a foreign idiom, applies also to the case of those whose life-work is the bringing of the Kingdom of Reconciliation to men of a different class from their own, but in their own home-land. Here also patient years are necessary—years of learning to see things with other eyes, of comprehending fresh standards and ideals, of placing oneself alongside lives differing *toto cælo* from one's own in heredity, in environment, in material and ethical standards, and in countless other ways. Here also the attitude of the learner is essential, and the merest hint of the spirit of patronage may be fatal to the whole work.

Thus, in relation to each of the three great spheres of the warfare of Reconciliation, this task of “learning the language of the mind”—whether it is the mind of an alien race, of a foreign nation or of another social class—is one to which the soldier of Reconciliation must bend his best efforts, not merely during the year or two that are needful to make him proficient in a foreign idiom, but through all the years of his service. Indeed, he will almost inevitably find that the longer he serves those amongst whom he is set, the less inclined he becomes to claim for himself any real knowledge about them, and the more needful he finds it to sit at their feet and learn.

This enterprise, and it is a lifelong enterprise, of "learning the language of the mind" from those to whom we would bring the good news of Reconciliation, is one small respect in which we are called upon to carry forward the work of the Incarnation. Through thirty years Christ had painfully and slowly to learn the language of human life, and to hammer out a means of expressing in human thought and human words—and in thought and words suited to the comprehension of the simplest peasants as well as to that of the greatest thinkers and leaders of religion—the eternal truth of the nature of God and his will for the world. Through thirty years Christ had to learn the language of dull and indifferent human minds, that he might kindle a few of those minds into the realisation of the glory of God's love. In his lifelong enterprise of pupilhood to the people whom he would serve, the soldier of Reconciliation is following his Master ; and therefore that enterprise may be a sacramental means of grace, through which his own heart may be kept simple, humble and devoted, whilst those around him may be rendered willing because of his humility to learn from him the message of love and good will.

DIFFICULTIES OF INSTITUTIONAL WORK.

In every land, and in connection with every aspect of the world-wide movement of Reconciliation, the soldier of Reconciliation is almost bound to be drafted, sooner or later, into some sort of institution. It may be a famine-relief organisation, or a school, or a hospital, or

a social settlement, or a Welfare Department, or any one of scores of other such agencies ; but in ninety-nine cases out of a hundred the would-be reconciler will find that his service for Christ has to be performed through service to an institution, an institution which has been designed to express as thoroughly as possible Christ's will for the giving of life abundantly to those who are in need.

This is no doubt as it should be ; for it is an unquestionable truth that magnificent work has been done in the past, and is still being done, through such institutions. And yet the soldier of Reconciliation will be of an exceptional type if he does not come to feel, now and then, that he must face the question whether his institutional work is really efficient for the service of Christ, and whether it does not call for drastic overhauling.

The service of an institution means systematisation of spiritual "concern." Our service for Christ is regulated by the tinkling of a bell. We have to teach (in the case of those in educational work) a great deal of very uninspiring stuff, and a good deal of apparently very useless stuff. Methods are archaic, and are extremely hard to change. In any sort of institution there is the continual tendency, or rather the insidious and never-relaxed temptation, to regard the human beings who come before one as "cases" instead of as men, women and children for whom Christ died. Things are dead-alive. There is no enthusiasm and no power. One is hampered at every turn by red-tape and convention. One is constantly being tripped up by, or discovering that one has become

stuck fast in, the ruts worn deep in the track by unenlightened colleagues or predecessors.

It frequently happens that the soldier of Reconciliation finds himself called upon to work loyally a system in which he does not believe, and whose utility, from the highest point of view, he feels to be extremely questionable.

As the years go by he will find himself—and this is by far the bitterest part of the whole problem—consciously and inevitably degenerating. Perhaps he will not enjoy the best of health in the new climate, whether this be that of a new country, a new hemisphere, or a grimy town in his own country. Very probably he will find that the strange and uncongenial environment saps his character in various ways, especially as regards that most precious possession, his belief in human nature. Almost certainly he will wake up from time to time, with an unpleasant start, to discover that he has himself stuck fast in the ruts he used to complain about, and is, moreover, busily employed in digging fresh ones for those who shall come after.

THE SPIRIT IN WHICH DIFFICULTIES MAY BE OVERCOME.

With regard, first, to the general spirit in which such difficulties are to be regarded. When the realisation of them comes upon us with crushing weight, and we are tempted to despair, it is well to remember that Christ must have felt much the same about the difficulties with which he was faced in what clearly appeared to him many times over to be the all-but-impossible task of expressing

to men the true nature of God, and of bringing amongst men the Kingdom of Reconciliation. When the difficulties weigh heaviest upon us, then we may most heartily give thanks to God (and also in a sense congratulate ourselves) because we have been judged worthy to bear in this way a little of the weight of the Cross, to fill up the sufferings of Christ, to feel something of the crushing, numbing pain which the enterprise of Reconciliation meant and still means to Christ. Giving God thanks for this, we shall resolve that in future we will give more time to him in prayer and in the practice of his Presence, so that everything we do and say may count more weightily for him and his Kingdom.

Secondly, with regard to the more detailed difficulties of institutional work. There is, for instance, the difficulty constituted by routine duties of various types, duties which absorb an immense amount of time, and which seem to have no bearing upon the task of revealing the beauty of God to men, and of winning them for Reconciliation. It goes, of course, without saying that routine duties, however prosaic, may be so transfused by the Spirit of Christ that they become in themselves sacramental. There is no need to quote the classic examples of St. Francis and Brother Laurence in this connection. We are all acquainted, perhaps from our own home-life, with instances of the same thing—the transforming of commonplace work into a means of God's grace to all who come near the worker. In educational work every subject that is worth teaching at all is in a sense a sacred subject, because it is a tool for training and educating

human personalities for a more free and abundant life ; and if the teacher is a true follower of Christ, his Christianity will shine through every word which he teaches, whether it be the Parable of the Prodigal Son or the Rule of Three. In medical work, in relief work, in welfare work, in settlement work, the same principle applies. Anything which aids in the training of human personalities, anything which contributes to the well-being of any kind of institution which aids in the training of human personalities, is worth doing not only well, but as service performed for Christ himself.

If it is done in this spirit, such routine work will be found to carry with it a certain definite advantage to the soul and character of the worker. It will help to save him from the odious temptation of professionalism in religion, from which (by the way) every worker for Reconciliation should pray daily and most earnestly to be delivered. Also it will give him an invaluable contact with his pupils, patients and friends upon a side of their lives which it is impossible for him to touch if he is merely a teacher or doctor or "uplifter." For in all these forms of service, no less than in the more specifically religious forms, the risk of a pious professionalism presses closely upon the soldier of Reconciliation ; so that he must constantly remind himself that he is a man amongst men. Otherwise he is always liable to degenerate into that horror, a patronising and sanctimonious prig.

Then with regard to the dead-aliveness of much institutional work, and the lack of power and enthusiasm which mars it. The only true remedy for such difficulties

lies in the resolve that one will oneself become, by the grace of God, a centre from which, *unnoticed by anyone else* (this is of course essential), life and power and zeal shall radiate all around. It is of no use grumbling because one has been put in a discouraging environment. The only sensible and Christian thing to do is to take hold of the environment, and gradually to change it. This is, as we know, the task of the Christian consciousness in the world as a whole, and the individual soldier of Reconciliation will rejoice that he is called upon to bear a hand in this universal task under hard and discouraging circumstances ; for he will be the last to desire a “soft job” for himself. Anyone who has been for a few years at work on some phase of the enterprise of Reconciliation could name without hesitation half a dozen instances of uninspiring environments which have been transformed by workers of the right sort into centres of light and hope, whose influence has spread far and wide, perhaps beyond the bounds of any single nation. *Any* environment, however hopelessly depressing, can be changed into an outpost of the Kingdom of Reconciliation by one single life that is right—by one single soul which allows God’s infinite power to work through its own feebleness. The environment in which Damien laboured was quite exceptionally discouraging. By the mere fact of entering it he burnt his boats behind him, so that he could never return. Yet he transformed that isolated corner of a remote Pacific island into a lighthouse of Reconciliation which shone over the whole earth. The duty of the soldier of Reconciliation is not to grumble despairingly

against the environment in which his service is set, but to set to work, modestly and unostentatiously, upon his task of transforming that environment—or rather of letting God transform it—into what God would have it to be. A depressing environment is in itself the raw material of triumph for God and for Reconciliation.

Again, with regard to the red-tape and the conventions and the ruts. Do not these sometimes seem to forbid all possibility of transforming our environment, especially in the case of an institution, into what God would have it to be?

In the first place, it is well for us to pray that we may be saved from the disastrous errors of the system-monger. There are many young soldiers of Reconciliation who set to work upon their task with a whole galaxy of admirable ideas regarding what may and should be done to improve the method and practice of the educational, medical or welfare work in which they are called to take a hand. They endeavour, with magnificent zeal and energy, to transform the old system into a new one—and all perhaps in their first six months. Occasionally (but not often) they may succeed. If they do, there is the utmost danger that their success will merely launch them yet more effectively upon the fatal career of the system-monger—that they will merely be rendered more liable to degenerate into martinets and faddists, who live for a petty system of their own instead of for the wide Kingdom of God. The man who puts his miserable system (probably just because it is his own system, or because he has had the initiative to import and apply it) before the interests of the work as a whole is a familiar and a very sinister

figure in many spheres of the enterprise of Reconciliation. Perhaps the worst thing about him is the fact that he inevitably develops into the greatest obstacle in the way of the right sort of change in the future. It is he who digs the ruts and ties the red-tape which will break the hearts of the enthusiasts of the next generation. It therefore behoves all who would be true soldiers of Reconciliation to pray earnestly that they may be delivered from the sad fate of the system-monger.

The dangers which await the system-monger must not of course be taken to mean that we should have no change or development, or that we should settle down placidly to run methods of work of which we cannot genuinely approve. Those dangers do, however, serve as a warning to the soldier of Reconciliation that he must be a man who can see beyond systems to souls : that he must be a man continually filled with the suspicion that he himself is not infallible, that his pet ideas may conceivably be unsuitable or even wrong, that there may be some sense, after all, in other and older points of view; For, after all, the systems will change automatically if the people who work them are right, if they have a proper grip on the truth that what matters is not the running of a method which they may happen to approve, but the founding of God's Kingdom of Reconciliation in all the relations of men and of communities of men, above all, in all the relations of man with God.

If we ourselves are right, we shall probably find that the systems which we have to work will not worry us much. They will almost imperceptibly tend to become

transformed into what is needed to meet modern needs—and this without the risk of giving pain to older colleagues who were fighting the battle of Reconciliation when we were still in our nurseries.

Here again the one all-important necessity is that we should be constant in our practice of the Presence of God, so that daily we may gain from him the store of spiritual grace and power which alone can enable us, unconsciously and unnoticed, to do his work of moulding all systems and forms, all institutions and organisations, into the living reality of his Kingdom.

THE INSTITUTION A FACTORY OF THE KINGDOM.

One by one all the difficulties which meet the soldier of Reconciliation in his task of interpreting the will of God through institutional work will be met and conquered—or at any rate will be turned into the raw material of conquering and redemptive activity for God. With Michel Angelo a block of granite was both an enemy to be fought till he had wrested from its grasp the beautiful figure which he perceived it to conceal, and also the raw material whereon his creative genius worked for the revelation of divine beauty to mankind. So also with the true soldier of Reconciliation, the discouragements and difficulties which face him in his work are not merely enemies to be fought, they are also the basic and indispensable stuff of the revelation concerning Himself and His love which God desires each individual soldier of Reconciliation to express to the lives and hearts which come daily under his influence in his institution.

The school or hospital or social settlement is a factory

of the Kingdom, wherein God works upon souls—the souls both of the reconcilers and of those to whom they would bring their message of Reconciliation. The ruts and red tape and degeneration and deadness and monotony and effete systems of the past, and all the rest of our mountainous difficulties, are a part of the whole process, to be faced as being all in the day's work, even as forming a glorious essential, without which the best work could never be accomplished.

In reality institutional work for the Kingdom of Reconciliation is a steady and sustained form of beneficent activity, which (if one views it aright) is profoundly encouraging and extraordinarily fruitful. In a school, a hospital, a social settlement conducted by a group of men or women who are living a genuinely Christian individual life and are knit together into a genuinely Christian group-life, there is a matchless engine prepared for the hand of God, that he may work miraculously thereby for the bringing-in of his Kingdom of Reconciliation. Such an institution presents unrivalled opportunities for the interpretation of Christ to men and for the bringing in of his Kingdom of Reconciliation. In the environment provided by it the individual life may tell for Christ in every action and word: the home-life of those who are in charge of the institution may also be employed magnificently for Reconciliation, through hospitality freely given to the pupils, patients or others who are served by the institution in question. Above all the group-life of the soldiers of Reconciliation may tell magnificently for Christ in such an environment; for the institution serves as an invaluable means for group-

expression of love for Christ and for those whom Christ would draw to himself. It serves also as a studio, not too large, convenient, easily arranged, readily adaptable, in which day after day and year after year the group—if it is a genuinely Christian group—may corporately design and execute a noble portrait of the Master.

To serve such an institution, and as a member of such a family and such a group, is perhaps the highest and most wholly satisfying, as well as (potentially at least) the most useful, of all the callings through which God summons men to work in his cause of Reconciliation.

In the foregoing chapters we have considered the nature and meaning of the warfare of Reconciliation, the example of certain great men and great movements whose influence upon Reconciliation in the past has been very marked, the religious impetus which sustained their efforts, the teaching and example of Jesus Christ with regard to Reconciliation, and finally certain practical details of the life of the modern soldier of Reconciliation—his individual discipline, his home-life, his position in a Christian group, his service of an institution designed to express Christ's message of good will to the members of another race, nation or class.

We must in conclusion briefly^{***} study certain general principles governing all work for Reconciliation undertaken in the name of Christ

CHAPTER NINE

THE STRATEGY OF THE CONFLICT

LIFE RATHER THAN WORDS.

A good soldier of Reconciliation—a man who had spent a lifetime in patient and humble service for the depressed classes of India, and who at the same time possessed a marvellous faculty for sympathy and good-fellowship with students and others from amongst the higher castes—was recently talking to one of these student friends of his about religion (in India almost every genuinely friendly conversation turns sooner or later to questions of religion). At the end of the conversation he offered the student the gift of a New Testament. The student, however, refused the gift, saying, “I have read the book already. You yourself have been my Bible.”

The life and example, above all the friendliness or lack of friendliness, of the individual soldier of Reconciliation counts beyond all telling for or against the cause which he would serve. In the case referred to the words were intended to imply that the Christian friendship shown to the student by that individual soldier of Reconciliation had spoken louder to him of Christ and Christianity than even the Bible could speak. But it is to be feared that there are many of us to whom the words might be applied with equal truth, but as a damning

indictment. Our lack of sympathy and friendliness, our pride, our overbearing forcefulness, have actively estranged those to whom we have wished to give the message of Reconciliation. Looking upon us they have judged our religion through ourselves, and have forthwith lost all interest in it. Because of our failure to live forth our message in lives that are themselves a gospel of Reconciliation, our students or patients or would-be friends have been repelled instead of attracted by what we profess to believe.

This principle of the sovereign importance of the actual life and practice of the individual soldier of Reconciliation holds good in every land and under all circumstances. We are called, not merely to inform people about certain abstract ideas, nor to inaugurate certain forms of ritual and belief, nor to set up certain social organisations, nor to manage certain institutions, nor to administer certain systems. We are called to live before men a life that shall be as closely as possible modelled on the life of Jesus Christ. It is a great and terrible, and a totally impossible task ; yet it must be attempted ; and in the attempt the life and character of the individual servant of Christ obviously count for everything, his words and professions for comparatively little. His life must be founded and built up in the spirit of Reconciliation, in the spirit of humble, uncritical, redemptive love for the people amongst whom he is called to work. Without that love he will be useless, and worse than useless. He may have all other gifts of mind and spirit. He may be a magnificent organiser, a silver-tongued speaker, a consummate

scholar. He may be the paragon of his age in half a hundred other ways, but without love he is nothing. He destroys instead of building up. His influence for Reconciliation, in a world whose only hope of life lies in Reconciliation, is decisively negative. And nothing can give him this love except a continual companionship with Christ, through a life founded and built up on the practice of the presence of God.

PAINTING THE PORTRAIT OF THE CHRISTLIKE GOD.

The enterprise of Reconciliation is the destruction of the hatred in the world through love. God is love, and all love is of God. Therefore, as Christ showed us, the sovereign method of Reconciliation is the bringing of men into touch with God as he is. Christ's activity was directed in a thousand ways towards the breaking down of barriers and the establishment of friendly understanding instead of hatred between the various antagonised sections of humanity. But all this reconciling activity was centred round, and focused in, Christ's effort to show to men what God is like, to break down the barriers of misunderstanding and sinfulness which stood between men and God, to bring them into that relationship with God which should in itself make them citizens of the Kingdom of Reconciliation and heralds of Reconciliation throughout the world. As Christ went forward with this beneficent reconciling activity between man and God (out of which sprang all other reconciling activity between man and man), and above all when he paid the last terrible price of Reconciliation, men learnt to see in

him not merely the ideal man, the perfect Reconciler, but God himself at work reconciling the world unto himself. Thus, by studying Christ's example the present-day soldier of Reconciliation will come to realise on the one hand the immense and sovereign importance for all reconciling activity of right conceptions about God, who is the fountain of all love and good will, and on the other hand the significance of Christ in the enterprise of bringing men to comprehend God aright.

Consequently it will be found that the soldier of Reconciliation, as the crown and sum of all the methods by which he seeks to break down barriers and to establish good will between conflicting races and nations and classes, feels himself impelled to essay the task of showing to those whom he would serve both God as Christ conceived of God and taught about him, and God as Christ revealed God in redemptive and reconciling activity. At the heart of all work for Reconciliation is this stupendous task—the painting of a portrait of the Christlike God. It is a task to be essayed in many ways, through loving and Christlike action, through religious services, through instruction given in school and college, through words spoken here and there (and always useless unless accompanied by Christlike action) in the course of medical, social or relief work. Whatever are the means employed, the soldier of Reconciliation will paint, as faithfully and vividly as he can, a portrait of Jesus Christ. It is a work, of course, stretching over months and years. And all the while he will say to his hearers, "This is what God is like. This is what God is. In Christ's love you

see the way God acts. In Christ's sublime humility, his courage, his strong friendship, his perfection of self-sacrifice, you see the Divine. This is God."

In such work there will, of course, be no attempt deliberately to attack existing ideas about God or religion. The true soldier of Reconciliation will indeed be meticulously careful never to give the impression that he is belittling in a spirit of scornful pride what others hold precious and true. His work is positive. It is the painting of a portrait of Jesus Christ, and therefore of the Christlike God. If he does that work faithfully, he will find that all lesser and imperfect conceptions of the Divine fade into the limbo of forgotten things before the glory of God thus shown forth. He will need but little of theological doctrine for the painting of his picture. He will indeed learn to be shy of theology in this work, because of the danger that it will lead off into the by-ways of metaphysical discussion. Patiently and quietly, year after year he will paint his portrait—the "portrait of the invisible God." And at the end, if the work has been faithfully done, and done not only in word but in life, he will find that his students or patients or friends have gained a new conception both of God and of man, and have caught the vision of the glorious Kingdom of Reconciliation.

Miracles have been accomplished already by this type of work, especially in the East. The numbers of those actually belonging to the various branches of the Christian Church increase very slowly ; but the ideals of Christ regarding God and man have been accepted wholesale,

so that in many respects public opinion is already more enlightened in the supposedly non-Christian East than in the nominally Christian West, where familiarity with these things has bred callousness, if not contempt.

It follows that the soldier of Reconciliation will probably feel that his work is incomplete unless it can be so planned as to include an opportunity, and if possible a daily opportunity, for setting before those amongst whom he works the divine ideal of God and man in Jesus Christ. He knows that Christ is the heart of the message of Reconciliation. He knows that in the past religion—in the sense not of ecclesiastical allegiance but of true heartfelt devotion of mind and will to Jesus Christ—has proved by far the greatest and most effective agency of Reconciliation. He knows that Christ has meant everything to his own soul ; and he believes that Christ, and Christ alone, can meet the needs of every soul on earth, and can bring all into harmony with God and with each other.

Therefore the soldier of Reconciliation will realise that the heart and soul of all his work, whether it be educational or medical, “social” or welfare work, lies in the opportunities which he obtains to paint the portrait of the Christlike God before the eyes of those whom he would serve. He will concentrate the most earnest efforts of his soul upon these opportunities. The preparation for them will come to mean to him a very deep and sacred relationship between himself, his friends and God. As he brings his friends before God in prayer day by day when thinking over the lesson which he is

going to teach to them, he will find that a work of Reconciliation is going forward unseen, both in their hearts and in his own, which is probably of far more value than anything which can be achieved through his direct efforts.

SELF-ELIMINATION.

There is another fundamental principle which will be followed by the soldier of Reconciliation in all his work, and more especially in all institutional work. He will be continually anxious "to decrease whilst they increase." In other words, he will continually be trying to prove his efficiency by working himself out of his job, and working his friends into it. He will realise that the mere fact of leadership and masterhood, by the member of a dominant race or nation or class, is in itself a denial of the inner reality of Reconciliation. And therefore he will not be content till he has succeeded (and the success must not take too long to achieve) in training one of his friends of the other race or nation or class for the position which he has himself been holding. Moreover he will not feel that his function as a Reconciler is fully performed unless it is possible for himself to work in a subordinate capacity under those of the other race or nation or class whom he has thus trained to take the place of leadership.

One of the main ambitions of the true soldier of Reconciliation is to become in fact as well as in profession a servant of those whom he has come to help. Leadership is not for him. Nor is the enforcement of a cleverly

devised system of his own contriving. His function in life is to subordinate himself : to let others devise systems and assume the leading rôles : to permit them, if need be, to make mistakes, and to make them in their own way. He himself must remain in the background, ready with friendly counsel, if he is asked for it : but meticulously, almost morbidly, careful lest he usurp by his assumption of leadership any position which his friends could rightly fill.

This principle is absolutely fundamental to all work for Reconciliation. We who belong to the dominant race or nation or class are to be the servants and not the leaders, in order that God, in his own way and through our humility and nothingness, may have scope to train the men whom he needs—the men who shall be the true leaders of the future, the men who shall understand aright God's will for their own community, that community which though now subordinate shall some day make a contribution after God's own heart to the welfare of the universal Kingdom.

We must decrease, that they may increase.

COURTESY IN DEALING WITH ALIEN SYSTEMS.

The young soldier of Reconciliation finds himself plunged into an environment which is radically different from that to which he has been accustomed, not only in those ethical standards with which we have already dealt, but also in its social make-up. It is well that he should remember that in the cause of Reconciliation courtesy must be shown not only in dealing with indi-

viduals but also in dealing with social systems. We shall never do good work for Christ if we proceed to the new alien environment, where we shall be surrounded by members of a social system radically different from our own, filled with the spirit of condemnation, primed with all manner of preconceived notions regarding the mistakes of the system in question, and prepared to find fault in every possible way and at every possible opportunity with the ideals, customs and institutions of those amongst whom we are to work. Those ideals may be the ideals of revolution : those customs may be focused in the caste system : those institutions may be the product of centuries of national life diverse at every point from that of our own nation. But whatever the ideals or customs or institutions may be, they are to be treated with the humility and courtesy of a follower of Christ.

Even from the lowest point of view this courtesy is a necessity ; for the method of psychological approach embodied in a whole-hogging onslaught on what are regarded (perhaps rightly) as grievous errors is obviously calculated at this time of day in the world's history to produce precisely the opposite effects to those desired. Such a method of attack arouses furious opposition, and spurs the representative of the alien culture with whom we may be debating to marshal all his forces in defence of what he very probably knows well enough to be a bad case.¹ Polemics on the part of the soldier of Recon-

¹ As occurred, for instance, in India after the publication of *Mother India*, which rallied even notable social reformers in defence of social evils, or in extenuation of them.

ciliation are tactically ruinous, besides being hopelessly out of accord with his calling as a follower of him who came not to destroy but to fulfil.

On the other hand courtesy and open-mindedness (which are not in the slightest inconsistent with a firm grip on the truth as Christ has revealed it, in social and practical affairs as well as in abstract beliefs) create by their very existence a predisposition for open-mindedness and a readiness to receive new truth. It is possible to create a psychological atmosphere favourable to spontaneous reform—to the remodelling from within of an ancient social order whose original usefulness has become atrophied or has turned to corruption. Moreover such reform, spontaneously undertaken from within, is likely to be far more thoroughgoing and far more permanent than anything which can be imposed from without. The history of the past two generations in India, for instance, has abundantly proved that the direct attack upon long-established social inequalities is not only expensive and useless, but is calculated definitely to strengthen the very systems which it is intended to reform; whilst on the other hand a courteous attempt to discern and emphasise the good in such systems not only strengthens the good, but produces automatically a readiness on the part of the loyal upholders of the systems in question to ignore, to deprecate and finally to reject the evil contained therein.

It is not for the foreigner, especially if he poses as a soldier of Reconciliation, to attack, even by so mild a weapon as ridicule, what is valued by those whom he would help, even though the value may exist only in their

own imagination. At all costs and under all circumstances his attitude must be positive. He must state the truth in Christ as he sees it ; and he must leave it to the people themselves to work out the implication of that truth for their own social circumstances and environment. He must follow the example of Christ's dealing with individuals. In his contact with these ancient social structures—or with those that are new and untried as yet, but are already the object of fierce loyalty—he must begin operations by trying to perceive and to draw out all that is best in them. When Christ drew attention to, and called into active expression, the generous hospitality of Zacchaeus, he wrought a swift transformation in the man's life. He won him at once to the side of kindness and fair-dealing, in a manner which would have been utterly impossible had he formed contact with the sinner by means of a sermon delivered up into the sycomore-tree on the subject of the wickedness of defrauding the poor. When he commended the loving generosity of the woman with the alabaster box of ointment, he reformed her life at once and completely, in a manner which would have been utterly impossible had he seized the opportunity offered by her presence in Simon's dining-hall to give her a public rebuke for the evil of a life lived as hers was lived.

So also the soldier of Reconciliation will do far better work for the solving of great social problems (whether these are to be encountered in Whitechapel or Chicago, in Benares or Cairo) if he takes the trouble as a first step to make himself thoroughly acquainted with, and to

emphasise, anything that may be good in the view-point of those whom he would help, and whose training and environment has been so different from his own.

The same principle will apply, but with added force, to the dealings of the soldier of Reconciliation with the religious beliefs of those to whom he is sent. He knows that God has never left himself without witness in any land where men have genuinely sought after him. He knows also that there is no land where men have not thus sought after God. He believes with his whole soul in the active beneficent guidance of the Spirit of God. It is certain therefore that he will find many evidences of that guidance in the religious literatures of alien people. When he finds such evidences, he will rejoice, because once more he has seen his Father at work, and at work for Reconciliation and Redemption, in the minds of men.

Thus, as he goes about his work, the soldier of Reconciliation will discern the Light of God everywhere, even when he least expects to see it. In the hearts and the character of alien people, in their social systems and institutions, in their religious thought and literature, he finds a foundation already laid upon which he may build—he discovers a divine element to which appeal may be made. Everywhere the Spirit of God, which is the spirit of Reconciliation, has been at work before him, preparing the way for Christ and his Kingdom.

POLITICAL QUESTIONS.

At this point a word should probably be said regarding political questions. Wherever classes and races and

nations clash in mutual hatred and antagonism, there politics become a volcanic passion, a consuming fire. To the average English student, for instance, political issues are a very secondary consideration, ranking far behind his college work in importance, and infinitely behind his college athletics. He will probably only rarely read a political leader in the newspaper, and his political interests will find sufficient expression in occasional attendance at a debate of his University Union.

But the English student has not to go far amongst the "dispossessed" in his own town to find that they hold a very different view of the meaning of politics to his own—they will see in politics and in political action their hope of the means of life itself, and their only chance of obtaining the fuller and more abundant life.

In Europe, where national interests conflict, he will find the students the keenest, fiercest and least well-balanced of politicians. He will find them everywhere the spearhead of national action, the focus of national ambition, the incarnation of national hatred.

In the East, where the Oriental and Occidental ways of life clash in bitter rivalry, he will find that to the students politics are a burning and devouring passion—a passion which breaks forth again and again into dangerous forms of direct action. In the fever-heat of political enthusiasm any other interest in the Oriental student's life becomes entirely negligible, so that for a time he totally neglects his studies, takes no interest at all in athletics or other College activities (in which at other times he may be an eager participator), becomes totally

unmanageable from the point of view of parents and instructors, and even throws up his education altogether, with all the prospects in life which the getting of an education involves, and goes off on some ill-considered enterprise of political service, whose only merit is that it demands unlimited self-sacrifice.

At these times of political tension Oriental students, and those who are responsible for their welfare, live and eat and sleep politics.

What should be the attitude of the soldier of Reconciliation to these political questions, which mean so much more than life and death to the people whom he would serve? Every man must work out for himself his own answer to this pressing question. There are some who recommend an entirely head-in-the-bag attitude towards all political questions, and the expression of no opinion one way or the other; but the trouble about this attitude is that it is almost inevitably interpreted (and very often, it is to be feared, correctly) as a means of concealing reactionary opinions. There are others who have plunged head over ears into politics, perhaps on the popular side, possibly on the other. Some of these men one may conclude to be reactionaries, or windbags, or limelighters. Others are worthy of all respect and reverence as men who, in response to what they believe to be the call of Christ, have taken up an exceedingly arduous and unpleasant form of service for Reconciliation. Many others are to be found who feel it to be their duty, as pioneers of the truth which shall make men free, publicly to express a decided opinion regarding political

affairs (and an opinion which advocates the largest possible degree of liberty in the sphere of national politics), and then to leave it at that, feeling that the example of Christ in this matter (and, as we have seen, racial, national and class politics were a burning question in his day) does not warrant them in going any farther.

Each soldier of Reconciliation must choose his own attitude. The one thing needful is that it should be an attitude of sympathy and love, as befits his calling, and as befits also his high dignity as a servant of the God who gave men liberty even to kill Christ upon the Cross.

CONCLUSION.

If the soldier of Reconciliation goes about his task in the spirit which has been indicated, if he goes as a learner and servant, instead of a teacher and leader, if he goes to receive rather than to give, if he goes in a spirit of humility, confessing his own inadequacy and the failure which his own race, nation or class has made in the effort to bring upon earth the Kingdom of Reconciliation, if he goes determined to spend his life in humble ways for the creation of mutual understanding and good will, for the conquest of hatred, for the destruction of wrong by Christ's way of patiently suffering the wrong in his own body, if he goes to his task resolved that he will never rest or look back till Reconciliation is a fact in every aspect of all the relationships of all individual men, of all classes, of all nations, and of all races—if he goes in this spirit and with this resolution, then, at the end of the way, he may have earned the right to be called a

follower of Christ, through whom the Eternal God has carried forward his eternal work of Reconciliation.

But whatever may be the result of his efforts—and he will not be anxious about results—the soldier of Reconciliation will have held out his hand to help mankind in its so sore need, to hold it back from the brink of the precipice, to save it from self-destruction through hatred armed with the weapons of modern science.

For the warfare of Reconciliation is a struggle for the very life of humanity.

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